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ABSTRACT

These secondary-level resource materials provide a broad study of women's current status and emphasize the specific situation confronting women in the Third World. The materials cover three general areas: (1) facts and figures outlining the broad area of equality of opportunity; (2) reports and case studies about women's participation in the social and economic development of Third World countries; and (3) excerpts and comments concerning problems created by attitudes, norms, and values that frequently reinforce traditional role definitions and inhibit effective change. Questions, statements, and suggestions for classroom activities are organized around these three areas. The materials contain a teacher guide, suggestions for classroom activities, relevant readings, and an annotated list of additional related resources. Hard copy, available through UNICEF, contains an additional International Women's Year poster, International Women's Year wallsheet, 1975-76 UNICEF publication catalog, and a UNICEF brochure. (Author/DE)

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WOMANPOWER IN THE THIRD WORLD

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Preface

The changing conception of the role of women in terms of individual, familial, community, national, and international dimensions is essentially an expression of fundamental human rights. It is a long-overdue recognition of each woman's right to self-valuation and independence and of the essential contribution women as a group at community, national, and international levels can and do make to the quality of human life and the process of development. Its implications are immensely complex and far-reaching, ultimately involving a restructuring of attitudes, expectations, and opportunities at all levels of participation and in all areas of human life.

This packet of materials cannot and does not attempt to cover all dimensions equally; rather it is designed to help the secondary school teacher present the broad context of women's current condition and to clarify the underlying issues by focusing on the specific situation confronting women in the Third World countries. Suggestions are included throughout, particularly in the sheet Suggestions for Introductory Activities, or "What does it mean for me ?" and in the bibliography for incorporating and utilizing data drawn from the United States in general and the students' own lives in particular. The materials attempt to demonstrate the complexities underlying the changes sought, to identify factors that must be considered in programs of self and national development if women are to be able to participate equally at all levels and in all areas, and to emphasize the instrumental role women can and do play once they have the opportunity to participate.

It is hoped that these materials will communicate:

1. The origins of the traditional role definitions and limited options available to women within each cultural context that have kept them from participating equally with men at all levels and in all areas of activity.

2. The complex relationships between different aspects of life - economic, social, cultural, psychological - that tend to support traditional patterns of role definition and that can facilitate or inhibit individual and/or group response to innovation and change.

3. The broad dimensions of women's present access to and participation in legal, civic, economic, and political spheres in the context of United Nations action to promote the advancement of women.

4. The role of UNICEF and other specialized agencies (UNESCO, FAO, ILO, WHO) in the advancement of women with particular reference to a realistic recognition of and concern for their capacity, opportunity, and willingness to participate in development.

The materials can be used in several curriculum areas : social studies/area studies, contemporary studies, human rights, women's studies, family life, studies of social change and international organizations.

Although it seems a reasonable assumption that the topic of changing women's roles is immediately relevant to secondary school students, if such an assumption is to provide the motivation for involvement and learning, it needs to be made both substantive and concrete. Depending on the nature of the school and community and on the specific context and curriculum area being treated in the classroom, different activities will be more or less appropriate; whatever the context, activities should involve and make explicit students' own attitudes and expectations of their own role options and the implications for them of different opportunities, expectations, and norms for males and females. Thus it is important that both boys and girls be involved. (See sheet: Suggestions for Introductory Activities or 'What does it mean for me ?').

Sensitivity to the prevailing concepts of maleness and femaleness is particularly acute during the middle years of secondary school in terms of each student's sense of self, degree of confidence and peer group relations. While teachers need to be aware of these psychological pressures towards conformity to tradtional role definitions and expectations as it may affect individual students, it is hoped that these materials will encourage exploration of alternatives by consideration of the impact of traditional role definitions both at a distance and for each class member, male and female. In Margaret Mead's words, "Every time we liberate a woman we liberate a man." Any one of the survey activities included in 'Suggestions for Introductory Activities, or What does it mean for me ?' could provide the motivation for boys to involve themselves fully. A survey of the time spent in school reading texts by and/or about men as opposed to texts by and/or about women might underline the need/rationale for attempting a more balanced view of a world that is in actuality approximately 50/50.

Once students are involved personally and have begun to explore questions about underlying issues, they can be encouraged to consider data over a wider area, to consider lives and societies other than their own.

Materials in the packet cover three general areas:

1. Facts and figures outlining the broad pattern of women's present situation in all spheres of activity, particularly in terms of equality of opportunity.

2. Reports and case studies of the usual situation of many women in Third world countries in the context of social and economic development, and some specific programs concerned with the further advancement of women.

3. Excerpts and comments concerning problems created by attitudes, norms and values that frequently reinforce traditional role definitions and inhibit effective change, particularly with respect to development. (though this area can be equally appropriate as an area of study in relation to the United States.

Questions, statements, and suggestions for classroom activities are organized around these three dimensions:

1. Women - Equality of Opportunity.

2. Women - Participation in Development.

3. Women - Traditions, Attitudes, Ideas.

These suggestion sheets can be used with the materials in a variety of ways but are designed particularly to demonstrate different dimensions and approaches to the problem, to provide a variety of points of departure for inquiry and research, and to facilitate group work that can be organized in a variety of ways. Other possibilites might include role play and simulation activities.

In some cases the interests of the students or the nature of the course or curriculum may indicate that a more appropriate approach would be by area or country. Questions and activities listed can easily be adapted to this approach; several of the articles are specifically related to culture areas or countries and many such others are listed in the bibliography.

With the designation of 1975 as International Women's Year by the U.N. there has been a great increase in materials concerned with different aspects of women's changing roles in both comparative and regional context, offering two different perspectives. The first type focuses on equality of opportunity and the continuing discrepancy between *de jure* and *de facto* situations in the context of the work of the U.N. Commission on the Status of Women, which has been concerned with the rights and roles of women as individuals. Some reports and articles emphasize the complex interrelationship of the factors inhibiting both individual and group change, with particular reference to traditional values and attitudes no longer necessarily congruent with changing conditions but still powerfully reinforcing traditional roles, expectations, and discrimination The second perspective, concerned with the role of women as a group in development, particularly in the context of program policy and implementation of the specialized agencies, emphasizes the problems confronting women in developing countries and the urgent need for programs grounded in their "felt needs" and taking into account women's roles both as mothers and home-makers and often as subsistence and/or market producers. These reports and studies generally limit their discussion to the specific situation and problems of women as a group in the developing world, tending to emphasize the need for an upgrading of the status of women's traditional roles rather than advocating a reversal or re-structuring of the roles of men and women.

The introduction to *Equal Rights for Women - A Call for Action*, (see bibliography) describes the realities and needs expressed in these two different perspectives:

> " A new era for women has begun. In a rapidly changing world, more and more women show unwillingness to accept the subordinate, passive, or restricted role played by women throughout history in most societies. They demand an end to all discriminatory laws and practices in which they see themselves and their contemporaries as the victims; they seek the opportunity to have an equal part with men in attempting to create a better world for all and to participate actively in the development of their countries.
>
> While some cry out in anger against injustice and inequality, there are millions of other women whose voice may not be heard, but who are forced into a life of misery, overburdened by constant childbearing, poverty, overwork and ill health. Often they may be found in the rural areas and among the world's millions of illiterates (most of whom are women). "

And a description of one moment at the U.N.'s World Population Conference in Bucharest in August 1974 gives this dichotomy concrete form:

> " Interrupting a Western speaker at the U.N. World Conference in Bucharest last autumn, an indignant Nigerian woman rose to her feet. She explained that she sympathized with the frustrations of a woman Ph.D. unable to find 'meaningful' employment. But such problems were a far cry from the much more basic ones of the women in her region, where a major concern, for example, is how to get water without having to walk three miles.
>
> For the vast majority of African women who do 60 - 80% of the rural work of their continent, a goal such as 'equal pay for equal work' remains a remote and irrelevant dream, while the smallest technological advance - a new timesaving plow, for example - represents a major step forward. The rural woman of Africa works an estimated 16-hour day to supply her family with fuel and water, to barter food in local markets, to store and process food for arid seasons, and to work in the fields. She bears an average of 5 - 7 children in her lifetime and resumes her normal work immediately after childbirth. For the rural woman, this is life. " (Susan Kedgley, in Ms. Magazine, January 1974.)

It is with the latter group that UNICEF is chiefly concerned, thus it is to their contributions, needs, and changing conditions that these materials are particularly directed. But it is important that students should understand that the issue and concern underlying both groups demands and needs is the same : a respect for human rights and a belief in the equal worth and value of each individual as a human being.

The increasing recognition of women's equal worth and of both their actual and potential contribution, given worldwide visibility for International Women's Year and the continuing debate around the issue of women's liberation and the progress of the Equal Rights Amendment in the United States, should generate in the media a continuous coverage of different aspects of the situation. Every opportunity should be made to encourage students to watch for and bring in such material for classroom use and to continually direct their attention to the relevance of the issue in their own lives, to the connections between their lives and those of others, and between classroom learning and their experience in the "real world" outside.

The different kinds of material in this package can be used in a variety of ways, to raise questions, to provoke discussion. to provide data in hypothesis formation. With access to such a variety of materials and data, it would be useful for students to develop some form of evidence sheets or comparison charts, to collate and organize data, to raise significant questions and suggest significant relationships, and to validate or reject hypotheses they may develop. Most U.N. reports comment on the scarcity of statistical data about many, if not most, aspects of women's lives and of other reliable data of any kind. The materials do provide some comparative data and indicate where more may be found. Before students begin to deal with the complexity and variety of data in the materials, it might be worthwhile in terms of motivation, development, and practice of the necessary skills to work first with data generated from their own experience in pursuing a problem or question they have raised about the issue of women's role(s) as it applies to themselves. (See sheet: Suggestions for Introductory Activities or What does it mean for me?)

Suggestions for Introductory Activities or What Does it Mean for Me?

Activities might include any/some/even all of the following:

1. SURVEYS of
   - a) a variety of media (school texts, newspapers, TV programs, advertisements, magazines, movies etc.) for quick analysis of male/female differences in:
     - (1) frequency of occurrency as main subject;
     - (2) context in which each sex is mentioned;
     - (3) descriptive vocabulary used with each.
   - b) school course offerings and enrollments by sex.
   - c) class or school-wide career choices by sex.
   - d) class or school-wide plans for further education by sex.
   - e) parents' educational levels by sex.
   - f) school distribution of teacher/administrator positions by sex.
   - g) out-of-school interests in terms of participation by sex.
   - h) elementary school children's ideas about jobs, school subjects, activities, toy preferences by sex.

Having collected some data it might be useful to structure interpretation and discussion around the following statement made by Mrs. Helvi Sipila, Assistant Secretary-General for Social Development and Humanitarian Affairs, and highest ranking woman at the U.N.:

> "Equality between men and women does not exist. It is still often a great disadvantage to be born a female."[1]

II. DISCUSSION/DEBATE around such statements as:

"A woman's place is in the home."

"A woman's work is never done."

"Women always run to extremes. They are either better or worse than men."
(Jean de La Bruyere, 1646-1696)

"It is less difficult for a woman to become celebrated for genius than to be forgiven for it."
(La Fontaine, 1621-1695)

"A man must know how to defy opinion, a woman how to submit to it."
(Mme. de Stael, 1766-1817)

"Every time we liberate a woman we liberate a man!" (Margaret Mead, 1901-) or other commonly heard opinions such as:

Women are more faithful than men.
Men are stronger than women.
Women are happiest at home.
Girls are less aggressive than boys.
Boys cry less often than girls.
Women are more talkative than men.
It's more important for a woman to be pretty than smart.
Women are more emotional.
Men are more logical.
Women are better with children than men.
Women should teach, cook, raise children.
Men should be doctors, lawyers, scientists.

Students might make their own list from survey data or use such opinions to develop questionnaires that would assess attitudes of peers, adults, young children to role definitions. Analysis and interpretation of these surveys and discussion of attitudes and opinions given above could be usefully structured around questions that probe for underlying issues:

Why are these ideas/attitudes so prevalent?

How are they learned?

Do they seem to serve a purpose?

What happens if we try to change them?

What are the consequences for a society if men and women are equal?

Why do we always talk of women as mothers and rarely of men as fathers?

III. ROLE PLAY

Have students try out opposite sex roles. For example, GHETTO (distributed by Bobbs-Merrill, Indianapolis, Indiana) is a simulation game in which players try to maximize the "life chances" of ten ghetto residents. Assign the male roles to female students, and female roles to male students. Every round male students now "risk pregnancy" by throwing a die and must change their time allocation to provide supervision for their children.

Footnote:

[1] Delegates World Bulletin, February 10, 1975, Volume 15, p.3.

Women: Equality of Opportunity

> "...women are not a minority group in any country but on the contrary constitute half....the total population of most countries. They are in fact half of the people who make up the world as a whole. Nevertheless throughout history and in varying degrees and through different manifestations they have not been in a position to give their best to the service of their countries and of humanity.
>
> It is not possible to speak of the equal rights of men and women, or of the elimination of discrimination against women in any field, without taking into account the respective roles of men and women and the nature of the responsibilities each has been extected to assume.
>
> The many problems involved in the realization of the goal of equal rights of men and women....are far from easy of solution. They require fundamental changes, not only in law, but also in social customs and beliefs which go far back in history; and consequently they must be approached from many different angles." [1]

What reasons are suggested here for the traditional inequality of opportunity of women? Is any one reason put forward as being most significant? Is any one reason put forward as being most significant? What is the significance of "the respective roles of men and women" here, and how would you define them? For your country, for other countries? Individually list your own different role expectations. (Kinds of behavior you expect of and for yourself as a male/female.) By working in groups, can you together develop a common list in order of priority? Are all lists equally acceptable to the class as a whole? Does your priority for woman's role derive from her biological capacity to bear children? Does your priority for man's role derive from his biological capacity to "father" children?

A further extract from Margaret Bruce's report concerning the U.N. and the status of women states:

> "The root cause of most forms of discrimination practiced against women may be traced to women's traditional role in the family, and perhaps to an unconscious fear - of many women as well as men - that the family may be endangered if the traditional role is substantially changed."

Is this supported by your own list of role priorities? In reviewing reports from governments, the Commission on the Status of Women said that one of the major obstacles to full realization of women's rights is "the traditional concepts of roles of men and women in the family and in society."[2]

"Why do we always talk of women as mothers and never of men as fathers?" U.N. reports stress that the laws and practices of a country must "compensate women for the handicaps they possess as a result of their social function of maternity and motherhood." [3] In other words, they must recognize the contribution many women as mothers already make (a recent estimate suggests that an American housewife's work is worth about $160 per week [4]) and make it possible for all women to have access to equal opportunity in all fields of activity outside the home. Do you agree or disagree? Why?

Read carefully through The Declaration on the Elimination of Discrimination against Women. Does this seem to jeopardize or safeguard the family as the basic unit of society? Are any articles expecially concerned with this? What measure does it suggest must be undertaken to ensure women access to equal opportunity and to ensure the well-being of the family as a whole?

The Declaration has been accepted by all U.N. members, but it is not binding. Do you know which countries have ratified any of the International Conventions designed to give the different provisions the weight of law? (See Equal Rights for Women - A Call for Action.) How about the United States? Is the principle of equal rights with regard to sex in the Constitution? (Article 2.)

Working with extracts from the document The Situation and Status of Women Today: Some Essential Facts:[5]

1. Outline the areas where equal participation and opportunity do not yet exist. Can you present the dimensions of the problem in general, or for one area in particular, in some diagramatic form?
2. Are the problems mentioned in each are of participation at all s similar or very different? To what extent are they related to traditional role definitions?
3. What seems to be the most significant differences in the situation of women in the developing countries and women in developed co countries? Can you begin to draw some general conclusions?

Using Milestones Towards Emancipation,[6] list countries in order as women obtained the vote. What is most surprising about this? It might be interesting to run a quick poll of a random group of people to find out when most assume women got the right to vote in the United States. Be sure to let them know the actual date; you might record their reaction to this.

Using the comments on women and work,[7] compile the statistics given in an easily readable form. Are there any patterns or surprises in terms of regional area or developed/developing country differences? You might want to compare these figures with those from your class survey concerning work choices (See Suggestions for Introductory Activities or What Does it Mean to Me?) . To what extent do "men's work/women's work" stereotypes seem to influence choices? A quick survey of advertisements on television or in magazines could serve to identify most typical stereotypes.

Before reading The Teenage Girl: Her Problems and Prospects,[8] write a short outline for an article of the same title with reference to yourselves and your own problems and prospects. To what extent are your problems and prospects related to inequality of opportunity with boys/girls your age and/or traditional attitudes towards role definitions and expectations?

Now read the article and list the chief problems and prospects for a teenage girl in the developing world. To what extent are her problems and prospects related to traditional attitudes towards female roles and expectations and/or inequality of opportunity? What conclusions might you draw from a comparison of the two lists?

Inequality exists not only between men and women and between women in different societies, but also between women in the same society. Read the article *Wind of Change*[9] about women in Latin America. To what traditionally male dominated areas of work have women been relatively successful in some parts of Latin America? Where they are given, what are the comparative figures for the U.S.? What factors seem to underline relative success? (i.e. social class? place of living? levels and access to higher education?) Are these factors interrelated? And whom do they exclude? How do these factors affecting access to opportunity for women in Latin America compare to those you noted for yourself(ves) as compared to those mentioned in the article *The Teenage Girl*: *Her Problems and Prospects*?

Footnotes:

[1] Margaret K. Bruce, Assistant Director, Division of Human Rights Section of the Status of Women, *Report on the Work of the U.N. Relating to the Status of Women*.

[2] "Equal Rights for Women-A Call for Action", Office of Public Information, United Nations, (OPI/494)

[3] "Equal Pay for Equal Work", Public Inquiries, United Nations, ILO Notes, December 1968 (E/CN.6/519)

[4] *New York Times*, March 10, 1974.

[5] Center for Economic and Social Information Notes, United Nations (OPI/CESI Notes IWY/15).

[6] *UNESCO Courier*, March 1975.

[7] *Ibid*.

[8] *UNICEF News* #79, 1974/1.

[9] *World Health*, January 1975.

THE UNITED NATIONS DECLARATION ON THE ELIMINATION OF DISCRIMINATION AGAINST WOMEN

Introduction

The Declaration on the Elimination of Discrimination against Women was adopted by the General Assembly on 7 November 1967. The Declaration sets forth the principles of rights for women on equal terms with men and calls for measures to guarantee their implementation.

The work on the Declaration began in 1963 when the General Assembly noted that there still remained considerable discrimination against women, in fact if not in law, and asked the Commission on the Status of Women to prepare a draft Declaration aimed at eliminating such discrimination. The draft text, which the Commission adopted in March 1966, was considered by the Assembly that year and sent back to the Commission for further review in the light of additional proposals and Assembly discussions. The Commission adopted a revised text in March 1967 to which the Assembly gave high priority at its twenty-second session. After accepting the recommendations of its Third Committee for further amendments to the revised text, the Assembly adopted the Declaration.

The Declaration on the Elimination of Discrimination against Women represents a milestone in the work of the United Nations to promote equal rights for men and women in accordance with the provisions of the Charter and the principles set forth in the Universal Declaration of Human Rights and the International Covenants on Human Rights. The Commission on the Status of Women may be expected in the future to concentrate its efforts on securing the full implementation of the Declaration through all the means available to it. The Commission recognizes that a first step in this direction is to spread knowledge of the provisions of the Declaration and full understanding of their meaning among men and women throughout the world.

Declaration on the Elimination of Discrimination against Women

The General Assembly,

Considering that the peoples of the United Nations have, in the Charter, reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women,

Considering that the Universal Declaration of Human Rights asserts the principle of non-discrimination and proclaims that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedoms set forth therein, without distinction of any kind, including any distinction as to sex, Taking into account the resolutions, declarations, conventions and recommendations of the United Nations and the specialized agencies designed to elimate all forms of discrimination and to promote equal rights for men and women,

Concerned that, despite the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenants on Human Rights and other instruments of the United Nations and the specialized agencies and despite the progress made in the matter of equality of rights, there continues to exist considerable discrimination against women,

Considering that discrimination against women is incompatible with human dignity and with the welfare of the family and of society, prevents their participation, on equal terms with men, in the political, social, economic, and cultural life of their countries and is an obstacle to the full development of the potentialities of women in the service of their countries and of humanity,

Bearing in mind the great contribution made by women to social, political, economic and cultural life and the part they play in the family and particularly in the rearing of children,

Convinced that the full and complete development of a country, the welfare of the world and the cause of peace require the maximum participation of women as well as men in all fields,

Considering that it is necessary to ensure the universal recognition in law and in fact of the principle of equality of men and women,

Solemnly proclaims this Declaration:

Article 1

Descrimination against women, denying or limiting as it does their equality of rights with men, is fundamentally unjust and constitutes an offence against human dignity.

Article 2

All appropriate measures shall be taken to abolish existing laws, customs, regulations and practices which are discriminatory against women, and to establish adequate legal protection for equal rights of men and women; in particular:

(a) The principle of equality of rights shall be embodied in the constitution or otherwise guaranteed by law;

(b) The international instruments of the United Nations and the specialized agencies relating to the elimination of discrimination against women shall be ratified or acceded to and fully implemented as soon as practicable.

Article 3

All appropriate measures shall be taken to educate public opinion and to direct national aspirations towards the eradication of prejudice and the abolition of customary and all other practices which are based on the idea of the inferiority of women.

Article 4

All appropriate measures shall be taken to ensure to women on equal terms with men, without any discrimination:

(a) The right to vote in all elections and be eligible for election to all publicly elected bodies;

(b) The right to vote in all public referenda;

(c) The right to hold public office and to exercise all public functions. Such rights shall be guaranteed by legislation.

Article 5

Women shall have the same rights as men to acquire, change or retain their nationality. Marriage to an alien shall not automatically affect the nationality of the wife either by rendering her stateless or by forcing upon her the nationality of her husband.

Article 6

1. Without prejudice to the safeguarding of the unity and the harmony of the family, which remains the basic unit of any society, all appropriate measures, particularly legislative measures, shall be taken to ensure to women, married or unmarried, equal rights with men in the field of civil law, and in particular:

(a) The right to acquire, administer, enjoy, dispose of and inherit property, including property acquired during marriage;

(b) The right to equality in legal capacity and the exercise thereof;

(c) The same rights as men with regard to the law on the movement of persons.

2. All appropriate measures shall be taken to ensure the principle of equality of status of the husband and wife, and in particular:

(a) Women shall have the same right as men to free choice of a spouse and to enter into marriage only with their free and full consent;

(b) Women shall have equal rights with men during marriage and at its dissolution. In all cases the interest of the children shall be paramount;

(c) Parents shall have equal rights and duties in matters relating to their children. In all cases the interest of the children shall be paramount.

3. Child marriage and the betrothal of young girls before puberty shall be prohibited, and effective action, including legislation, shall be taken to specify a minimum age for marriage and to make the registration of marriages in an official registry compulsory.

Article 7

All provisions of penal codes which constitute discrimination against women shall be repealed.

Article 8

All appropriate measures, including legislation, shall be taken to combat all forms of traffic in women and exploitation of prostitution of women.

Article 9

All appropriate measures shall be taken to ensure to girls and women, married or unmarried, equal rights with men in education at all levels, and in particular:

(a) Equal conditions of access to, and study in, educational institutions of all types, including universities and vocational, technical and professional schools;

(b) The same choice of curricula, the same examinations, teaching staff with qualifications of the same standard, and school premises and equipment of the same quality, whether the institutions are co-educational or not;

(c) Equal opportunities to benefit from scholarships and other study grants;

(d) Equal opportunities for access to programmes of continuing education, including adult literacy programmes;

(e) Access to educational information to help in ensuring the health and well-being of families.

Article 10

1. All appropriate measures shall be taken to ensure to women, married or unmarried, equal rights with men in the field of economic and social life, and in particular:

(a) The right, without discrimination on grounds of marital status or any other grounds, to receive vocational training, to work, to free choice of profession and employment, and to professional and vocational advancement;

(b) The right to equal remuneration with men and to equality of treatment in respect of work of equal value;

(c) The right to leave with pay, retirement privileges and provision for security in respect of unemployment, sickness, old age or other incapacity to work;

(d) The right to receive family allowances on equal terms with men.

2. In order to prevent discrimination against women on account of marriage or maternity and to ensure their effective right to work, measures shall be taken to prevent their dismissal in the event of marriage or maternity and to provide paid maternity leave, with the guarantee of returning to former employment, and to provide the necessary social services, including child-care facilities.

3. Measures taken to protect women in certain types of work, for reasons inherent in their physical nature, shall not be regarded as discriminatory.

Article 11

1. The principle of equality of rights of men and women demands implementation in all States in accordance with the principles of the Charter of the United Nations and of the Universal Declaration of Human Rights.

2. Governments, non-governmental organizations and individuals are urged, therefore, to do all in their power to promote the implementation of the principles contained in this Declaration.

OPI/CESI NOTE IWY/15
December 1974

THE SITUATION AND STATUS OF WOMEN TODAY: SOME ESSENTIAL FACTS

The laws of nations have been, and are being changed, to accord women equal rights with men in political, economic, social and family life. Age old traditions, attitudes and practices are slow to change however, and the gap between law and reality remains very wide.

Moreover, statistics are lacking, or are inadequate to give a complete and accurate picture of women's contribution to society. The work of the subsistence farm worker who toils from morning to night may not even be counted despite the crucial role she plays in food production in many parts of the world. The contribution of the housewife to the national economy is not measured or recognized by the economist and national planner.

Some essential facts and figures follow, illustrating recent trends in the situation of women.

Legal situation

The trend towards the improvement of the legal position of women has accelerated markedly in recent years, and the principle of equal rights of men and women has now been recognized and written into the basic laws of many countries. While, in some instances, formal legal equality has existed since the early part of this century (e.g., Nordic and Eastern European countries), in most cases major changes have taken place only since 1945.

In the field of civil law, however, and especially family law, the principle of equality has not yet won universal acceptance although there have been noticeable trends in that direction in recent years. Recent or current reforms have done away with legislation which was discriminatory against women and several countries have enacted laws with the aim of achieving a more equitable sharing of rights and responsibilities within the family. Laws enacted in some countries (e.g., Brazil, France, the Ivory Coast, Luxembourg, Monaco) in the past two decades reveal, for example, discernible trends towards a more even-handed partnership of the spouses in decision-making; towards more equitable sharing by both spouses of the family expenses, based on the earning ability of each; towards a more equitable sharing, at the time the marriage is dissolved, of the assets acquired during marriage (e.g., Austria, Canada (various provinces), France, Monaco); towards the recognition of the work of the housewife as a contribution to the assets of the family, assets which should be shared by the spouses (or their heirs) at the dissolution of marriage (e.g., eastern European countries, and in the United Kingdom (since 1970)). Some countries, which had not previously done so, adopted legislation recognizing the inheritance right of the surviving spouse (e.g., France), and equal parental rights and duties, the interest of the child being the paramount consideration. The latter included the granting of full status as a parent to the unmarried mother (e.g., Austria, Sweden).

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The laws of various countries governing divorce have been liberalized to some extent. Divorce is now permitted in countries where previously it was not recognized e.g., Italy (since 1974), Monaco (since 1970). In Afghanistan (since 1971) the wife now has the legal right to divorce under certain conditions, whereas, formerly, it was the exclusive privilege of the husband. In other countries, divorce has been made much easier for both spouses than previously (e.g., Sweden, the United States of America, (state of New York)).

In many countries, however, the husband is still recognized in law as the "head of the family" and plays the dominant role in the marriage relationship, the wife being relegated to an inferior position with little or not legal say in decisions affecting herself and other members of the family. The laws of some of these countries may stipulate that the wife owes obedience to her husband (e.g., Ethiopia, Jordan, Mali, Tunisia). She may need the authorization of her husband or the court to exercise her legal capacity to contract, sue and be sued (e.g., Ecuador, Haiti, Mexico, the Philippines, Uruguay). Her property rights may be limited under the rules governing the property relations of the spouses. Her right to work may be subject to the express or implied authorization of her husband (e.g., Burundi, Ecuador (only to engage in trade or industry), Mali (to engage in trade)). In other countries, however, the law requires that the wife owe obedience to her husband.

Despite the fact that modern legislative trends increasingly recognize the importance of women's employment outside the home, from the viewpoint of over-all economic development as well as personal or family need, the role of homemaker is still assigned primarily to the woman not only through tradition and social custom but also in some instances in law, and she is expected to perform that role without financial compensation during marriage. This may be explicitly formulated in the law (e.g., Mexico) or implied in various legal provisions concerning maintenance of the wife and of the family's expenses when these are the main responsibility of the husband.

Education and training

During the early 1970s some progress, though slow, has been made through educational measures to eliminate prejudices and discriminatory attitudes based on the idea of the inferiority of women. Changes have included curriculum reform, greater flexibility in the choice of subjects for both boys and girls (both, for example, are now studying the same amount of mathematics, sciences and home economics in some countries) and both are being educated in sex and family life. A clear need has been identified to develop among school children at an early age,a resistance to the idea of the inferiority of women.

Wherever illiteracy prevails, the percentage of illiterate females is always higher than that of males. In 1960 the illiteracy rates were 33.5 per cent for men and 44.9 per cent for women. By 1970 these were 28.0 per cent and 40.3 per cent, respectively. In Africa and the Arab States which have the highest rates the female illiteracy rate dropped from 88.5 to 83.7 per cent and from 90.7 to 85.7 per cent, respectively, in the same decade.

Despite the fact that special efforts have been made in many countries to provide adult literacy classes, a much lower ratio of women than men have enrolled. This is due mainly to such factors as distance from schools, impracticability of travelling by night, household chores, early marriage, outmoded attitudes and sheer lack of adequate facilities to service the number of illiterates. A remarkable reduction in over-all illiteracy, however, was made in one country (Cuba) during a single year, 1961, from 72.2 to 3.9 per cent.

Economic factors also play an important role in determining whether a girl attends school. The costs involved in sending girls to school include not only fees if education is not free but also purchase of books, lunches and clothing, as well as the loss of their labour at home or, in some cultures, the loss of the bride price through the failure of a daughter to marry at an early age.

In general, the over-all educational picture reveals that girls and women continue to be educationally disadvantaged at all levels compared to boys and men although some progress has been made.

The percentages of females attending school at different levels in different parts of the world are:

	at primary level	at secondary level	at university
In Africa	32.9%	19.0%	2.0%
In Asia	45.2%	27.9%	3.8%
In Latin America	66.3%	25.6%	4.5%
In North America	88.2%	61.5%	8.0%
In Europe	87.8%	32.4%	5.0%

In only 14 out of the 99 countries for which UNICEF has comparative statistics is the percentage of girls who are attending a school as high as the percentage of boys in school.

In some countries fewer than 10% of the girls go even to primary school. This is the case of Afghanistan, Bangladesh, Bhutan, Ethiopia, Malawi, New Hebrides, Upper Volta and Yemen. Yemen has the lowest rate of all: only 1 girl out of 100 in Yemen ever goes to school.

Education planners are also faced with such problems as the high drop-out rate among girls at the primary level. This reaches as high as 80 per cent in some rural areas. Lack of training and education affects their skills and employability and relegates the majority of women to the burdens of home-related chores or to jobs which carry the least status and the lowest pay. It also greatly reduces any possibility of valid aspirations on the part of girls for viable or self-fulfilling roles in society.

Economic activity and employment

In 1970 the world's female gainfully employed labour force numbered about 515 million persons or 34 per cent of the world's labour force (38 per cent for the developed, and 32 per cent for the developing countries). These percentages are expected to be 39 and 31, respectively, by 2000.

Participation rates vary from one country to another. They range from a low 5 per cent in some African countries to a high of about 50 per cent in the Soviet Union and Romania. Women comprise 40 per cent or more of the labour force in a number of countries especially in Eastern Europe and between 30 and 40 per cent in most of the Western European and North American countries. Only two developing countries, Burundi and Lesotho, reported rates over 50 per cent. The lowest rates may be found in Moslem countries: Algeria (1.8 per cent), Libyan Arab Republic (2.7 per cent) and Tunisia (3 per cent), the exceptions being Lebanon (15.4 per cent) and the Sudan (28 per cent). Participation rates for women are also highest in the lowest age groups. In some countries, there has been an increase of married women in the female labour force. Figures are highest for married women in Bulgaria (85 per cent) and Liberia (80 per cent), while in other countries, single women predominate (Ireland, 81 per cent). Women also form the majority of the part-time work force. Their participation is as high as 90 per cent in Norway, 85 per cent in Japan and 80 per cent in Australia.

In many countries, especially developing countries, a large proportion of the female labour force is concentrated in the agricultural sector (e.g., 94 per cent in Turkey and about 60 to 80 per cent in many African countries). In such countries the woman's labour is the main means of providing agricultural food. In 24 African countries, the median percentage of women employed was 28 compared to 49 for men. However, these figures do not always reflect the reality of the situation, which is frequently one of great hardship and drudgery for women who have few opportunities for employment outside the traditional rural sector.

In some of the developing countries the modern industrial sector absorbs very few women whereas in many developed countries this sector accounts for between 25 and 33 per cent of working women particularly in the textiles, food and clothing industries. Few women are found in mining or construction or in most branches of the manufacturing sectors, Eastern Europe and China being notable exceptions. In some of these countries, particularly in Eastern Europe, the economic activity of single and, in some cases, married women of the central age group is already near saturation point. Policy-makers concerned with the employment of women may well ask whether the rise in the level of women's participation in employment can be sustained indefinitely.

A look at the occupational structure shows that women comprise a considerable part of the professional and technical levels owing to their preponderance in the educational and health services. They continue to make up a small part of the administrative and managerial levels although their numbers are increasing in the clerical and sales sectors. New types of work into which women are moving are in the field of electronics, the chemical, pharmaceutical and aeronautical industries and the priesthood. The service centre is also expanding for both men and women.

Despite these trends, however, women continue to remain in a limited number of occupations and are the lowest paid, despite the fact that large numbers of women are the main or sole support of their families. While there are few legal barriers to equality of opportunity for women in employment and the principle of equal pay for equal work has now been almost universally accepted, the de facto situation calls for urgent remedial measures. Statistical data on wage differentials of men and women in the various sectors and occupations are very inadequate, but ILO studies suggest that in many industrialized countries women's wages are about 50 to 80 per cent of men's for the same work time.

In the developing countries, as elsewhere, the comparatively low level of women's wages indicates that women are concentrated in jobs and occupations low in the scale of skill and wages.

Participation in public life

Although, in 1973, women were legally eligible to vote in all elections and to stand for election on equal terms with men in 124 countries, there are still limitations on these rights in five countries (Kuwait, Liechtenstein, Nigeria (in six states), Saudi Arabia and Yemen). The percentage of women who hold policy-making posts in the legislative, judicial, executive or diplomatic branch is growing, yet it remains pitifully small in the vast majority of countries, even those where they have long had the right to vote. Moreover, it has been pointed out that where women have been appointed as government ministers, they have often been entrusted primarily with responsibility for women's affairs (France) or with "female-related subjects", such as social or child welfare or social affairs.

Women often hold back, preferring to campaign for a male rather than a female candidate. In some instances they are hesitant to leave their homes and children, while in yet others, they do not fully grasp the importance of involvement at the decision-making level both to themselves and society. In Chile and Peru, for example, only 20 per cent of the women surveyed in one study had genuine desire to pursue a political or civil service career. The factor of choice is an important one in evaluating women's participation in development and the extent of control over their own futures.

Recent estimates show that the percentage of women elected to national parliaments remains small in most countries. This may in part be due to the reluctance of political parties to support women candidates. The highest percentages are reported for the USSR (35), the Ukrainian SSR (34), Finland (21.5), Denmark (17), Poland (15).

In recent years India, Israel and Sri Lanka have had women prime ministers. At the local level where the participation of women is greater, 47.4 per cent women were elected in the USSR and 45 per cent in the Ukrainian SSR.

Excerpts from "Equal Pay for Equal Work"

In 1972 out of every 100 students enrolled in higher education courses throughout the world, only 39 were women as against 61 men. In Africa women constitute only 23 per cent of the student population, in Asia (excluding China) 28 per cent, in Oceania 32 per cent, in Latin America 36 per cent, in North America 42 per cent and in Europe 44 per cent. On the following pages we show the increasing, but in most cases still unsatisfactory, number of young women in various countries and regions who are studying to enter professions such as medicine, science, law, the arts, etc. Our figures are taken from a UNESCO study entitled "Higher Education International Trends, 1960-1970."

Doctor A high proportion of Asia's medical students are women: 41 per cent in Japan in 1970, 81 per cent in the Philippines, 89 per cent in Jordan. The same is true of Latin America (60 per cent in Chile, 54 per cent in Paraguay and 48 per cent in Cuba) and Eastern Europe (76 per cent in Poland and 56 per cent in Hungary and the U.S.S.R.). In Africa, though facilities for medical studies are still limited, the number of women students of medicine is fairly high in comparison with other subjects. More than half (51 per cent) of South Korea's students of medical sciences (medicine, dentistry, midwifery, pharmacy, etc.) are women, though women only constitute 24 per cent of all students in higher education.

Sociologist In Tunisia only 10 per cent of social science students are women. The percentage of women social science students varies widely throughout the world, ranging from under 16 per cent (Fed. Rep. of Germany, Spain, Lebanon and Turkey) to over 60 per cent (Bulgaria, U.S.S.R.). Between 1960 and 1970 there was a spectacular increase in the number of women students, the percentage doubling in Egypt and Iraq (from 14 to 37 per cent and from 14 to 25 per cent respectively), almost quadrupling in Indonesia (from 9 to 32 per cent), and actually reaching 53 per cent in the Philippines. In Latin America, apart from Panama (46 per cent) and Cuba (42 per cent), women social scientists are still a small minority.

Geologist In Egypt, 34 out of every 100 students of the exact and natural sciences are women. In Eastern Europe (Bulgaria, Poland, Romania, Hungary, Yugoslavia and Czechoslovakia) women constitute at least half of all science students. The proportion is 20 per cent or less in the Netherlands, Norway, Fed. Rep. of Germany and Greece. In Asia the proportion of women science students is also low, except in Indonesia (32 per cent), the Republic of Korea (42 per cent) and Thailand (43 per cent). UNESCO's recent study reveals that Latin America has the highest percentages of women enrolled in science courses: just over 50 per cent in Argentina and Ecuador, while Paraguay and Guatemala have twice as many women science students as men.

Theatre Director

Everywhere in the world there is a very high and constantly increasing percentage of women students in the arts and humanities (history, literature, archaeology, languages, psychology, etc.). In 1970, more than half the arts students in 15 European countries and most Latin American countries (81 per cent in Argentina, for example) were women. Asia too has a high proportion of women arts students: 66 per cent in Thailand, 61 per cent in Japan (as against 37 per cent in 1959) 46 per cent in Iran.

Teacher

As in the arts, a very high percentage of students of education throughout the world are women. In 17 European countries women constitute more than 50 per cent of all such students and the figure reaches 70 per cent in Portugal, Hungary, Italy, Sweden, etc. In Asia (Bangladesh, Japan and Lebanon, for example) the percentage of women education students is at least twice as high as in other disciplines. In Latin America the figures are 87 per cent for Brazil, but the percentage of women education students in the continent dropped slightly between 1960 and 1970. In Africa the proportion of women studying education is higher than in other fields.

Jurist

In 1967 less than one French law student in three was a woman, and in the world's law schools as a whole the number of women students is still low. For example, in seven Latin American countries (Costa Rica, Ecuador, Guatemala, Guyana, Mexico, Panama and Peru) women comprise less than 20 per cent of law students. In Cuba and Uruguay, however, there are almost as many women studying law as men.

Conductor

In 1970 almost half the students in Soviet art and music schools were women. UNESCO's international study reveals that in most countries, however, the percentage of women students of fine arts is much lower than that of men: 15 per cent in Norway in 1970 for example, and 16 per cent in Sweden. In Japan on the other hand, where only 28 per cent of those enrolled in higher education are women, there is a remarkably high proportion of women fine arts students: 67 per cent.

Architect and Engineer

UNESCO's recent study on higher education shows that in a almost all countries women engineering students are few and far between. In most cases women constitute less than 10 per cent of trainee engineers, only exceeding 20 per cent in a very few countries such as the U.S.S.R. and Hungary (35 per cent). Only one Canadian woman studies engineering for every 100 men, whereas women form 35 per cent of the student population of Canadian universities. At the world-famous Massachusetts Institute of Technology, there were 630 women students in 1971 as against 6,670 men.

The Teen-Age Girl: Her Problems and Prospects

Dorothea E. Woods

Equality for both sexes is a principle being loudly proclaimed throughout the world, yet when it comes to such matters as education, employment, leisure, welfare, marriage and family affairs, there is a vast gap between what society is *saying* must be done and what, in fact, are the *actual* life prospects facing millions of adolescent girls. There are, in fact, enormous limits on the choices of countless girls, especially those living in the developing areas of the world. These limits need to be better understood.

The period of adolescence for girls—generally from twelve to eighteen—is not so clearly set out from adulthood in the developing countries as it is in industrial areas. Among the 40 million child labourers, for example, many girls are already working to keep alive. Then too, marriage for most girls takes place early, so that many take on the full responsibilities of adulthood before reaching the age of their legal majority.

For almost all girls, the fortunate few or the deprived majority, adolescence is the time of choosing husbands or of assenting or submitting to the choices of others, of choosing or rejecting religious beliefs and social philosophies, of adopting the traditional or modernizing styles of life, and of selecting interests to be followed in free time. For many girls, the years from twelve to marriage are the most formative years of life.

Educational inequities

A host of reasons can be cited to explain why equal enrolments for girls have not been achieved—even

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This young Indian girl is not too hopeful about her future life. Like millions of adolescent girls in the developing world, her chances for education, jobs or self-advancement are very poor (ICEF 6823/Heyman).

on the primary level—in most developing countries: traditional prejudices against sending girls to school, parents giving preference to their sons, and the custom of early marriage which tends to make education for girls appear unnecessary — too few men have taken the attitude that they want educated wives. Moreover, the absence of separate schools for boys and girls, the lack of women teachers for rural areas, and the poverty of parents who need the girls at home also reduce the chances for many girls to attend schools.

Throughout Africa and Asia, the drop-out rates from primary and secondary schools are higher for girls than those for boys, particularly in rural areas;[1] and at the university level, the ratio of young women to young men is even more unfavourable.

Few out-of-school choices

Even in the out-of-school sector, there is a serious imbalance. In fact, the situation is often worse than in the schools. Only a fourth of the 50 national youth service programmes in developing areas admit girls and then always in smaller numbers than the boys. Of the governmental pre-vocational training schemes, only about 10 per cent have any courses for girls. The new programmes of work-oriented literacy tend to start with young factory workers over 18 and with established young farmers, but rarely are they designed either for adolescent girls or even young adult women.

Nor can the youth movements boast of perfect equality. Girl Guide enrolment, for instance, rarely runs more than one-half or two-thirds that of the Boy Scout enrolment in a particular country. The statistics for governmental youth clubs for young farmers and future homemakers show equality on a world basis, but in the urban sector, the liberty enjoyed by boys means—in Africa and Asia at least—a host of autonomous local youth associations and welfare societies for boys while the girls must all too often be content with sewing classes in community centres or child care lessons at maternal and child welfare centres.

New approaches sought

Clearly, the preparation of adolescent girls for later life suffers greatly from shortcomings in the national provision for education in many developing countries. Growing awareness of these shortcomings has prompted several organizations and special groups to seek new approaches dealing with this problem.

UNESCO has devised a number of experimental projects for the access of girls to education. Committees and lobby groups are pleading for governmental action to develop comprehensive educational plans for girls, to provide better conditions of service for women teachers in rural areas, and to develop propaganda to break down prejudices against the education of girls.

A young Bolivian girl working in the field while caring for her baby sister. Too often, and too early, youngsters take on adult tasks (ICEF 5061/Tardio).

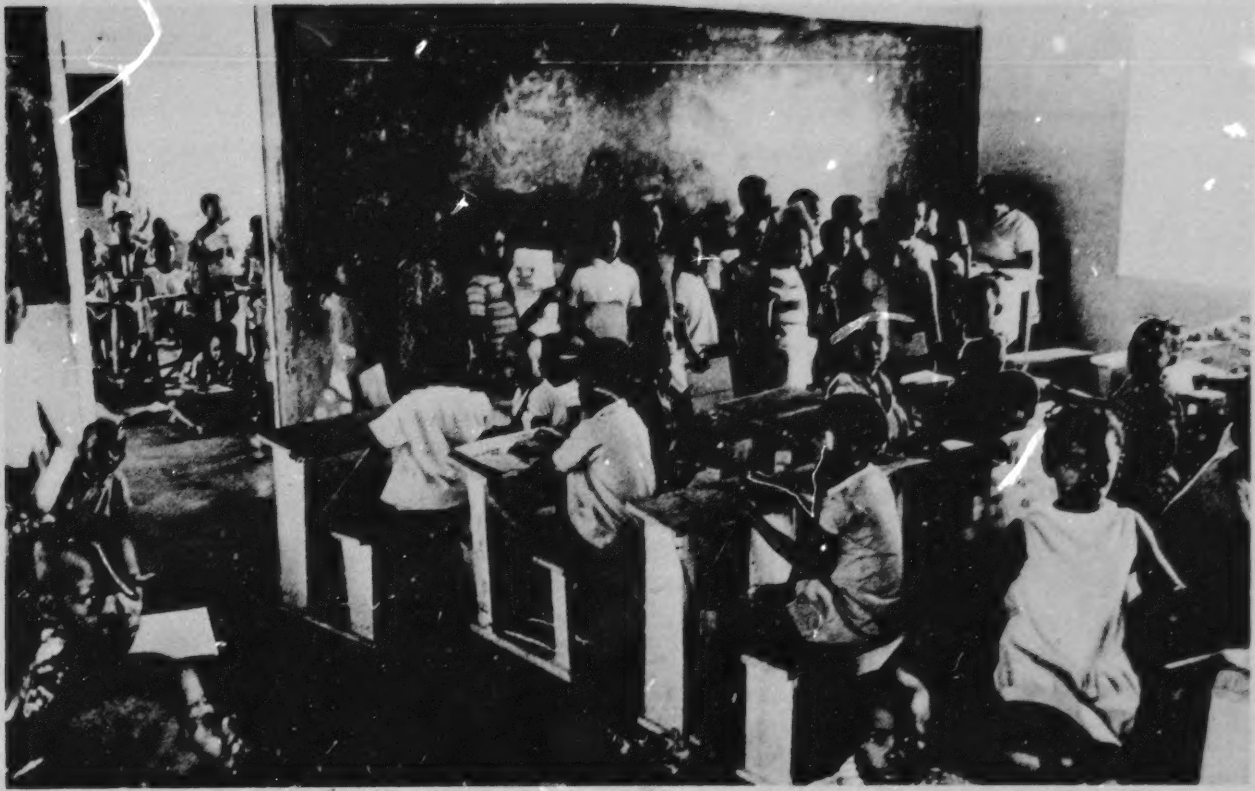
Voluntary organizations are sponsoring a variety of programmes to combat the high wastage among girls. These include night tutoring sessions for those who cannot find time or space or good light to do their homework, morning schools for girls not allowed out after dark, student hostels to reassure parents, and scholarship funds for the most promising girls.

"Education for living"

Deep divisions exist concerning the substance of out-of-school education for girls who are either unschooled or leave before finishing primary school. The traditional concept not only starts but ends with preparation for family life — nutrition, sewing, home management, child care, health, sanitation, gardening and raising poultry and small animals. The more modern and broader concept introduces civil and social responsibility as necessary elements in a young girl's education. "Education for living" is the way the World YWCA puts it. More programmes are needed, the YWCA believes, which are "aimed at helping girls to stand on their own feet, to earn a living, and take their place in society. This does not mean that they should simply be prepared for the future role which tradition has defined for them, but they should be awakened, sensitized, to the possibility of discovering their own potential as well as bringing about desirable change in social patterns".

A more comprehensive approach to the preparation of young girls—inside or outside of school—would include their training for paid employment, increased knowledge of and respect for their own cultural heritage, the development of a world outlook, and the opportunity to learn the political skills needed for economic and social change.

If women are to one day take their



Boys far outnumber girls in schools in developing countries. Parents give preference to their sons and many girls are needed at home to perform household chores (ICEF 6333/Matheson).

proper role in national decision making, their preparation must start early. Young girls must have the same opportunity as boys to know their country, to test convictions, to understand problems in their complexity, and to learn the political skills needed for economic and social change. Experiments in education should be carried out not only with schoolgirls but with less privileged school leavers.

The working girl

Most teen-age girls in the developing world's rural areas have responsibilities on the farms during the planting, growing and harvest seasons and in the home during the whole year. They provide labour with little or no hope for even a small measure of economic independence.

In modern industrial or service sectors, girls are often employed below the minimum age and given low salaries in textile factories, in shops, or in domestic service in homes. In some cases of dire poverty, parents, for a modest sum, leave their daughters in the employ of some distant relative or even an acquaintance, and the girls find themselves to be more or less bonded servants. Elsewhere, girls may be uprooted from their villages, crammed into dormitories, and expected to work for long hours. The International Labour Organisation is currently examining the problems of such child labour which so often appears as an economic necessity as well as a social ill in the developing world.

Even with a primary education or more, the adolescent girl in most countries of the Third World faces the devastating problem of widespread youth unemployment and, in addition, faces further penalties simply because she is a girl. In the minds of most people, the young man who is to be head of the family should have priority in the labour market. Even jobs which could be done by girls are not open to them. In general, the systems of vocational training and job creation are more advanced for boys than for girls. Often where there are openings, for instance as bilingual secretaries or in the service sector, there are not enough training institutions for girls. In both rural and urban areas, there is a shortage of suitable housing for working girls away from their families.

Vocational guidance can help girls in evaluating their own abilities and liabilities, in knowing the opportunities for education, technical training and apprenticeship, and in relating courses of study to particular occupations.

Vocational guidance for girls differs from that for boys in its responsibility for helping them think through alternative life patterns: as a homemaker who is not employed, a pre-marriage career, the combining of work and home life, and the alternation of work and raising a family and returning to work.

Guidance must also aim to help girls to think beyond graduation and marriage, to take a realistic view of the future, to set as high professional goals as possible, and to make plans for continuing education throughout life. To achieve such ends, there must be an expansion of vocational guidance services, more research on girls' vocational problems, and on training adjusted to their needs.

Lack of leisure activities and welfare services

Most schoolgirls have less free time than their brothers because of household responsibilities. Whatever free time they do have is more closely supervised by parents, so more hobbies are developed at home. By and large, the community tends to make less provision for girls' recreation in sports and physical education and even for places to meet. Too little consideration is given to ways of preparing adolescent girls for their future responsibilities as organizers of family recreation and as inspirers of cultural development in the community.

Fewer girls than boys may serve as street vendors or beggars, but in most major cities there are not enough Girls' Towns for homeless and neglected younger adolescent girls. Nor have multi-purpose counselling centres yet been set up to aid the girls who are either separated from their families or who want advice on personal problems from sources other than their parents. The press in Singapore, for example, reveals the same thirst for advice about boy-girl relations as one finds in the British press.

Marriage and the family

In parts of the developing world, the rate of illegitimate births is very high. In the Caribbean, for example, the number of girls who must make the decision to be the "mothers who father their children" is considerable. In certain other cultures, such girls are considered to be dishonoured, and they must bear the burden of banishment rather than be supported by the family. Only in 1972 did the UN Commission on the Status of Women propose that the responsibilities of the unmarried father should be recognized.

The rights of girls and young women in private law are evolving slowly. Although the United Nations Convention on the age of marriage does not mention a minimum age, the goal of 15 years set out in a recommendation of the Economic and Social Council is attracting the attention of more and more legislators, particularly in countries seeking to reduce the rate of population growth.

Caste and class, tradition and custom, and the dowry system still put checks on the free choice of a partner and on the nature of arranged marriages. Whether the bride must offer a dowry, as in parts of Asia, or whether the groom must offer a bride-price, complications are likely to follow. Some countries have made the dowry illegal, and a government dowry is proposed by Iran as a measure of equality.

In preparation for marriage and family life, young girls need to learn not only about the process of growing up, the meaning of marriage and the skills of running a household, but to gain a deeper understanding of the role of the family in society and the choices of the citizen in the face of today's growing populations. ■

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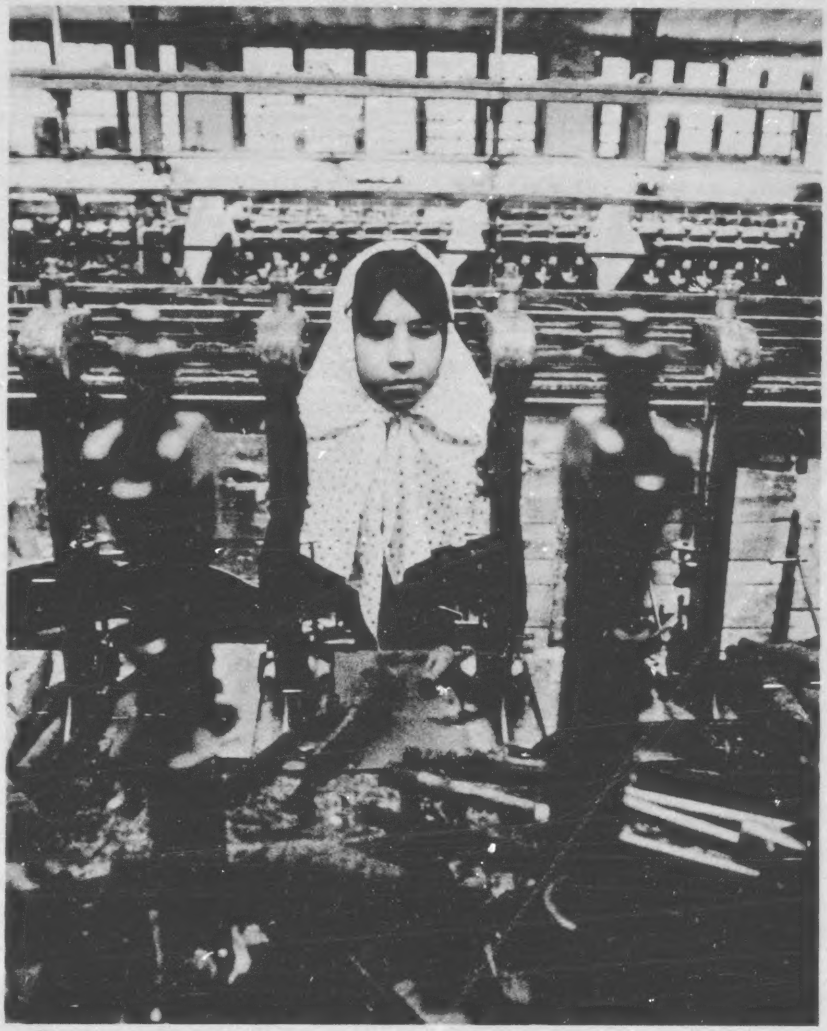
Among the world's 40 million child labourers, many girls, such as this Iranian youngster, must work to keep alive. Studies on child labour are now underway (ICEF 6849/Liftin).



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Wind Of Change

By Teresa Orrego De Figueroa

Fifty per cent of the population of Latin America and the Caribbean, some 158 million people, are women. The contrasts are marked between those living in towns or rural areas, and also between professional women and office workers on the one hand, and market women and domestic servants on the other. On the whole these Latin Americans appear strong-minded and more advanced in some respects than women in more developed areas, but they still have a long way to go before they can achieve full participation in political, social and economic life.

Of the total population of Latin America, 45 per cent live in the rural areas. A woman who lives in the country is a member , in most cases, of a large family, her parents will have had little or no education, and sheer physical isolation may make access to education, health and welfare very difficult for her. She does not usually work in the fields, as is the case in Africa, except at harvest time, when children of school age are involved too. Instead, she devotes most of her time to looking after the home and the children, and - to a limited extent - engaging in certain handicrafts and tending the animals. So her daughters have some freedom of movement, and can travel to the cities to look for better jobs and education. Few succeed, however. The rest help to swell the ranks of the already numerous domestic servants or end up in other forms of service. A smaller number, but still too many, become prostitutes.

Many countrywomen are involved in commerce, particularly in rural areas remote from the large cities but where the population density is fairly high. You will see them in the rural markets of the region, selling hand-made articles or fruit and vegetables, and taking back, in return, manufactured goods for use by the community to which they belong. The market women of Bolivia, Ecuador, Mexico and Peru, for example, also act as carriers of news, and in this way they become a force for change.

But whatever work a woman may do in the country, her life is centred on her maternal role. Even when she sets aside her domestic duties, her aim is at all times to ensure better opportunities for her children. She is resolute, patient, generous, hard-working and ignorant.

Most of the momentum towards achieving full civil and political rights for women has been focused on the city-dweller. In some countries of the region, professional women have advanced in relation to men as far as, if not further than, their counterparts in the developed countries, though their numbers both in absolute terms and relative to the total population are still very small. By contrast, middle and lower class women have made only very limited progress. The socioeconomic problems that exist everywhere, especially as far as employment is concerned, affect women more than men, particularly where discrimination against women at work still exists in practice despite legislation to the contrary.

During the 1960's, the number of women students in intermediate and higher education increased. In Chile, for example, in 1968, 46.1 per cent of students at the University of Chile were women - one of the highest percentages in the world. Most of them study nursing, obstetrics, medical technology and social work. In Cuba in 1970, it was estimated that one-half of all medical students, one-third of all engineering students, and nine-tenths of those studying to become teachers were women. Women are regarded as an essential factor in health planning in the Americas and are especially important to the rural areas as community health auxiliaries and workers.

Women are also active in traditionally masculine professions, such as medicine and law. In the region as a whole, in 1967, an average of 21 per cent of medical graduates were women, though there were large differences between the different countries, the figures for Venezuela and Guatemala, for example, being 33 per cent and 5 per cent respectively. In 1970, the comparable figure for the USA was under 10 per cent. In Argentina, 50 per cent of dental students were women, while the figure for the USA was less than 1 per cent. In the Faculty of Law at the University of Chile in 1966, 26.9 per cent of the students were women, while in Canada the figure was 5 per cent.

Latin American women have done outstandingly well in the professions, in education, the arts, the health sciences, the behavioural sciences, journalism, law and other fields. In Chile for instance, 10 per cent of lawyers and 28 per cent of judges and court officials are women,compared with only 3 per cent in these specialized fields in the USA.

The existance of a growing urban middle class, the opening up of the educational system at the intermediate and higher level - where discrimination against women is rare - and the availablity to women of this class of cheap domestic help, which reduces the burden of housework, have all been put forward to explain the situation found in certain countries. As a 40-year-old Venezuelan woman doctor says: "I have never had any serious difficulties, either as a medical student or in medical practice, over the last 15 years. I married very young, and had my first child while still a student. Ten years later, while practising full time, I had two more children. I feel that, through having both a family and profession, I have achieved a kind of balance and serenity in my life. I may perhaps have been able to do it because I believed in it, because my husband and my parents helped me, and because I always had reliable domestic help at home."

Women office workers in Latin America now constitute more than one-third of the work force in this field. This is better than in other developing regions, where fewer than one-tenth of the office workers are women.

These facts could be misleading. Latin American women in the towns and cities are certainly entering the professions to some extent, and are being successful, but they are still few in number, and this is true of women in other forms of employment. Women constitute barely 13.1 per cent of the total working population. Furthermore, the figures show that more than two-fifths of them are in domestic service. They are poorly educated, earn low wages, and are so over-loaded with work that they have little chance of improving their education or finding better jobs.

High birth rates have also helped tp prevent women from actively participating in social, economic and political life. The situation has many aspects: too many children, inadequate maternal and child care, the nutritional problems faced by mother and child, and the lack of day nurseries where children can be left while their mothers work or study. Although real progress has been made in maternal and child care in Latin America, it is still inadequate. Fewer than 50 per cent of births take place under supervision in medical institutions in about half the countries, while the figure is less than 30 per cent in seven of them. The situation is even worse in rural areas where the people are scattered, so the possibility of training the traditional "parteras" or "comadrones" as primary health workers or midwives is now being seriously considered. At the same time, breastfeeding is being encouraged, since it provides the most nutritious and hygienic food for the newborn baby and for the child in the first year of life.

Birth control techniques, which were quite widely advocated in the 1960's, are used by not more than 15 per cent of women of childbearing age. Wider use has been prevented by cultural and political factors on the one hand, and by the inadequacies of the programmes themselves on the other.

The number of women in responsible positions in government and in the various branches of industry and commerce is still small. To get to the top, women need to be highly educated and to have great strength of character and tenacity. Women have to "prove" that they are as good as men in those societies where male superiority is still widely taken for granted.

To quote a Chilean woman lawyer: "Although qualified, I had to take a job as a secretary in a government office. I gradually began to do professional work, although I retained my position as a secretary because the head of my department would not consider me for a job as a lawyer. Presumably the quality of my work must have impressed him, and I was finally appointed to a professional post. I then made rapid progress until I reached the highest position in my field, tax law."

Once a woman has shown that she can do her job well, she usually seems to have less difficulty in increasing her salary and obtaining promotion. A Colombian woman Ph.D. describes her experience: "When I went back to my country with a doctorate in my subject, the university offered me a job. The salary they wanted to pay me was considerably below the figure appropriate to my qualifications and responsibilities. I took the matter up with the administration, who finally agreed with me. Since then, I have not been discriminated against in any way in my professional work."

Latin American women are determined to waste no time in taking a responsible part in the development process. No longer content with their family role, they have now invaded both industry and government, They have had to overcome many obstacles. Latin American society, which has its roots in the Iberian peninsular and in catholicism, has been dominated and controlled by men, and the principle of "machismo", or pride in being male, ensures that men see women only in thier family role. Too frequently, unfortunately, women themselves have given up in the face of such opposition, because of their own ignorance and passivity.

Some progress has been made, but there is still a long way to go. The question is of such importance to the future of the American continent that we have to define our aims, not only as individuals but also as members of society. We have to get away from the idea of the sex war,and see men and woman as complementary to one another in a harmonious whole.

Nobody yet knows what Latin American women, or indeed women anywhere, can do, because they have not had the chance to prove themselves. But the wind of change, whether social, economic or technological, is blowing through Latin American society today, and opening up some real possibilities for the women of the region. Those who are fortunate enough to be more talented and better educated must see to it that the way is opened up for the others. These privileged women must make sure that their less fortunate sisters have access to education, civil and political rights, and protection under labour legislation. They must be given the financial support necessary to have a family without having to give up their jobs, if they do not wish to do so.

We shall only be able to talk about liberty and equality when every Latin American woman - in the country, in towns, at home, in industry and trade, in politics, and in the administration - can do the work that she wants to do so, and to the same extent as a man.

MILESTONES TOWARDS EMANCIPATION

(From UNESCO Currier, March 1975)

1691	UNITED STATES. Women have the vote in the State of Massachusetts. They later lost this right in 1780.
1788	FRANCE. The French philosopher and politician Condorcet demands for women the right to education, to participate in politics, to employment.
1792	UNITED KINGDOM. The pioneer feminist Mary Wollstonecraft publishes "A Vindication of the Rights of Woman."
1840	UNITED STATES. Lucretia Mott founds an "Equal Rights Association," demanding equal rights for women and blacks.
1857	UNITED STATES. March 8, strike of New York women garment and textile workers demanding equal pay and a reduced 10-hour working day.
1859	RUSSIA. Emergency of a women's emancipation movement in St. Petersburg.
1862	SWEDEN. Women given the vote in municipal elections.
1865	GERMANY. Louise Otto founds the General Association of German Women.
1866	UNITED KINGDOM. The philosopher and economist John Stuart Mill calls for votes for women.
1868	UNITED KINGDOM. Foundation of the National Women's Suffrage Society.
1869	UNITED STATES. Setting up of the National Woman Suffrage Association. State of Wyoming grants women the vote so as to have the necessary quota of electors to qualify for admission to the Union.
1870	SWEDEN and FRANCE open medical studies to women.
	TURKEY. Inauguration of a college for the training of women primary and secondary teachers for girls' schools.
1874	JAPAN. First teacher training college for girls opened.
1878	RUSSIA. The first women's university opens in St. Petersburg (Bestuzhev University).
1882	FRANCE. November: a "Ligue pour le droit de la femme" (League for Women's Rights) set up under the patronage of the celebrated author Victor Hugo.
1888	UNITED STATES. Susan B. Anthony founds the U.S. National Council of Women. International Council of Women set up at Washington, D.C. by feminist organizations of Europe and North America.

1889	RUSSIA. The famous woman mathematician Sofya Kovalevskaya elected as corresponding member of the Russian Academy of Sciences.
1893	NEW ZEALAND. Women obtain the vote.
1901	FRANCE. On a motion by socialist deputy Rene Viviani, the French parliament discusses women's right to vote for the first time.
	NORWAY. Women begin to vote in municipal elections.
1903	UNITED KINGDOM. Emmeline Pankhurst founds the National Women's Social and Political Union (WSPU).
1904	UNITED STATES. International Woman Suffrage Alliance founded.
1905	UNITED KINGDOM. Feminist meeting in Manchester; Annie Kenney and Christabel Pankhurst arrested.
1906	FINLAND. Women granted the right to vote.
1908	UNITED KINGDOM. Establishment of the Women's Freedom League. Feminist demonstrations at the Albert Hall and Hyde Park. Emmeline and Christabel Pankhurst and Flora Drummond jailed after Trafalgar Square meeting.
1910	DENMARK. At the second World Congress of Socialist Women in Copenhagen Clara Zetkin proposes that March 8 should be chosen as International Women's Day to commemorate the New York women textile workers' strike (March 8, 1857).
1911	JAPAN. Creation of the Seito Sha women's liberation movement.
1912	CHINA. Several feminist organizations meet in Nanking on January 22, to form an alliance to co-ordinate their activites. They demand equal rights with men and present a petition to Sun Yat-sen, President of the Chinese Republic, on May 20.
1913	NORWAY. Equal voting rights achieved by women.
	GERMANY, AUSTRIA SWITZERLAND, DENMARK. March 8, women celebrate International Women's Day, demanding the right to vote and to be elected.
1914	TURKEY. First faculty for girl students created at Istanbul University.
1915	SWEDEN. The writer Ellen Key demands that information on birth control be made available and welfare provisions be made for unmarried mothers.
1917	NETHERLANDS and RUSSIA. Women obtain the vote.

1917	SOVIET RUSSIA. The October Revolution proclaims and the first Soviet Consitution (1918) confirms the political, economic and cultural equality of women.
1918	UNITED KINGDOM. Women over 30 get the vote and the right to sit in Parliament.
1919	GERMANY and CZECHOSLOVAKIA. Women given the vote.
1920	UNITED STATES. Women obtain the vote in all States.
1923	LATIN AMERICA. On April 26, a historic resolution on women's rights is adopted during the fifth International Conference of American States in Santiago, Chile.
	TURKEY. Spectacular progress towards women's emancipation follows Kemal Ataturk's election as President.
1925	JAPAN. Women are excluded from the "universal" suffrage bill voted by the Diet on March 30. This sparks off the rise of a Japanese feminist movement.
	INDIA. Poetess Sarojini Naidu, a staunch defender of India's feminist movements, elected President of the Indian National Congress.
1928	LATIN AMERICA. Inter-American Women's Commission set up during the sixth International Conference of American States in Havana.
1929	ECUADOR. Women obtain the vote.
1932	SPAIN. The Republican Constitution grants voting rights to women.
1934	FRANCE. International congress of women for the struggle against Fascism and war held in Paris.
1936	FRANCE. Three women, including Nobel Prize-winning physicist Irene Joliot-Curie, enter Leon Blum's Popular Front government although women still not entitled to vote.
1945	FRANCE and ITALY. Vote extended to women.
1946	JAPAN. Six women elected to the Diet.
1951	INTERNATIONAL LABOUR ORGANIZATION. On June 19, the I.L.O. adopts the Convention on Equal Renumeration for Men and Women Workers for work of equal value.
1952	UNITED NATIONS. December 20: United Nations General Assembly adopts Convention on the Political Rights of Women by a big majority.
1957	TUNISA. A new law affirms equality of men's and women's civil rights.

1959 CEYLON (now Sri Lanka). Mrs. Sirimavo Bandaranaike becomes the world's first woman prime minister.

1961 PARAGUAY grants voting rights to women. Women can now vote throughout Latin America.

1962 ALGERIA. Thirteen women deputies elected to the National Assembly.

1964 PAKISTAN. For the first time a woman, Miss Fatimah Jinnah, stands as a candidate in the presidential election.

1967 IRAN. The "Family Protection Law" allows women to work without their husbands' authorization. Iranian women had been forbidden to wear the veil since 1963.

1971 SWITZERLAND. Women get the vote.

1975 UNITED NATIONS. International Women's Year.

CUBA. March 8, a "family code" comes into force, requiring Cuban men to help their wives with the housework.

WOMEN: PARTICIPATION IN DEVELOPMENT

> "While some cry out in anger against injustice and inequality, there are millions of other women whose voices may not be heard but who are forced into a life of misery, overburdened by constant child-bearing, poverty, overwork, and ill health. Often they may be found in the rural areas and among the world's millions of illiterates (most of whom are women)."[1]

It is hard for most of us to imagine the kind of daily fight for survival that is the life of the majority of the world's population. A quick look at a comparison of the different figures of life expectancy for different countries provides a picture of what this means in concrete terms (See bibliography for sources.) Or you might read at least part of The Diary of Carolina de Jesus published under the title, Child of the Dark.

Early hopes for improvement in the standard of living and quality of life for many people in the developing world, under the catalyst of increased economic investment and production, have receded; frequently it was found that not only did this development strategy not improve the living conditions and opportunities of the poorer sectors of a population within any one country, but rather it actually increased the gap between the rich and the poor. Economic growth is usually measured in GNP; another comparison of these figures by country will provide a general picture of the dimensions of the contrast between the "haves" and the "have nots" by nation, though it cannot provide a picture of the gap between different groups within one country. Where might you look for this evidence ?

Meanwhile development programs directed towards improved health and medical services began to reduce the infant mortality rate and the death rate. Historically this same process occurred in the now developed countries, but over a much longer period and at a time when economic growth through industrialization was already underway.

In most developing areas, which were and still are largely agricultural, what would be the cumulative effect of the introduction of health and medical services and the drop in infant mortality and death rates ? What is the general picture provided by a comparison of population growth rates in developing and developed countries ? How do you interpret and explain this ? What are the implications for development programs ?

Gradually ideas about development changed as people learned more about the realities of life in developing areas and recognized the complexity of the underlying factors. There was a movement toward programs that would increase agricultural production and provide crops beyond the subsistence needs of each farmer, to provide a cash crop for market production, and, it was hoped, to raise the possibility of feeding a growing population. Given traditional role definitions and limited access to such programs, who was most likely to benefit from them ?

This change in attitudes was accompanied by a growing realization that real development could not occur without the active participation of the people themselves, and that to be most effective, a program should integrate the different spheres of activity and take into account the most significant cultural norms and values.[2]

As studies and reports were completed three realities emerged:

1. That women's instrumental contribution to the well-being of the family, community, and nation had been continually underestimated and ignored by most development strategies and denied in local prestige systems.

2. That through perpetuation of traditional roles, frequently though not always associated with low social status (a cultural value frequently reinforced by development strategy), women were denied equal access to opportunities that would facilitate their fuller participation in and planning of development programs and strategies.

3. That before most women could benefit from equal access to new training opportunities or find time to contribute to new activities either in or outside the home, there was a great need for the introduction of simple "intermediate technology"[3], that would effectively reduce "the many hours which they spend in drudgery".[4]

As you read the articles related to women in development, it would be useful to record the data they present in a way that would enable you to make comparisons. For example, you might look for evidence to support the three points developed above:
- extent of the contribution and influence of women both in and outside the family,
- attitudes and values reinforcing low social status and traditional roles that prevents access to opportunity,
- extent of daily tasks that could be reduced by the introduction of simple technology.

To what extent do the areas of concern identified as of particular importance for UNICEF in the following articles reflect these three points ? What new program elements are being introduced ? What is the significance for development goals of UNICEF's support for access to family planning programs ? How does the discussion reflect the new emphasis on integrated development programs that consider cultural norms ?

Read Who are the Women UNICEF is Helping ? Are the same three points relevant for development in the urban as well as the rural areas of developing countries ? Here again an evidence sheet or comparison chart would be useful. How is the situation for a woman similar ? Different ? What seem(s) to be the most difficult change(s) ? How would this affect development strategies that are specifically designed to help women in urban areas ? (Again, you might read Child of the Dark; the Diary of Carolina de Jesus.)

Read UNICEF's Women. How would you classify the several problems described here ? Does this data support or alter your ideas about development strategies to help women in urban areas ? Do traditional role definitions and values still present a problem ? How might they affect a woman's attitude towards family planning ?

The two short articles on women in Africa are brief descriptions of UNICEF-assisted programs designed to meet specific community needs, reflecting an increasing recognition of the significance of women's participation in development.

Read A Job of National Importance, (Cameroon puts emphasis on rural development). Community development is a development strategy based on three principles : of "felt needs," of local participation, and of an integrated approach to development problems. What might be the significance here of training a person from the community to work as an auxiliary rural development worker ? In what ways can she be effective ? What particular circumstances of her position and role seem to be unusual ? (Consider for example, traditional attitudes and the role of a prestige and status position with respect to "unusual" behavior, opportunities to train and spend time working with others, etc.)

The Odds are Changing for Women in Nepal describes one specific program designed initially to meet one aspect of women's needs - equal access to education. Despite a recent caveat from UNESCO: "Care should be taken not to attribute magic powers to education, which is only one element in a complex system. Development problems will not be solved by education alone, since it is only one of the factors making for changes in the environment."[5], this article suggests that access to education may be having side effects that promote change in other areas. As you read, it might be useful to try to organize this data into some kind of flow chart or diagram that indicates what the problems were, what intervention and innovations were undertaken, and what the outcomes, both predictable and unexpected, have been.

What additional factors in the educational opportunity provided here might account for changes in other areas ? Consider the difference between "school" and "education." How might this difference be useful for understanding and effecting change in both self and national development ? How does this program reflect the concern to expand both the participation of women in development and the sense of worth and value of each individual as a woman and as a human being ?

What follows is a conclusion drawn by the International Labor Organization with respect to the role of women in rural development. To what extent do you agree with it ? Why ? Do you think it applies equally well to the role of women in urban development ? Try to support your answers with evidence from your readings.

> "At the heart of the problem of rural development, the status of rural women is closely related to the progress made in improving rural life in general. However, rural life cannot be changed without the cooperation of these same women, for they play the most active role in that life. It cannot be overemphasized that of all the efforts made at the national and international levels to develop rural life are not to be doomed to failure, they must be preceded by the improvement of the status of women side by side with that of men."[6]

WOMEN: PARTICIPATION IN DEVELOPMENT

Footnotes:

1. Introduction, "Equal Rights for Women - A Call for Action"
2. Report of the interregional meeting of experts on the Integration of Women in Development, New York 1973 (ST/SOA/120) Section 11, p. 6-9
3. The Young Child: Approaches to Action in Developing Countries, March 1974 (E/ICEF/L.1303. paragraph 98-208)
4. Status of Rural Women, December 1973 (E/CN.6/583)
5. Study on the Equality of Access of Girls and Women to Education in the Context of Rural Development. UNESCO, February 1973 (E/CN.6/566/Rev.1)
6. Status of Rural Women, December 1973 (E/CN.6/583/Add.1)

HELPING WOMEN IN THE DEVELOPING COUNTRIES

The Why, Who, and How of UNICEF-Aided Programmes for the Education and Training of Women and Girls

Women's programmes must be based on the pattern of everyday living of the women to be helped. Few systematic studies have been made of the daily activities of women in developing countries, but by piecing together observations from a number of sources, it is possible to form some idea of the hard realities to be confronted in planning programmes for their education and training.

Heavy responsibilities for elementary family necessities fall upon rural women in developing countries.

A recent field survey in the Eastern Mediterranean indicates that the average woman works a minimum of 14 to 16 hours a day on her regular tasks. Her work includes feeding the animals, milking and other daily chores, planting and harvesting, sewing, cooking, child care and general housework.

In most countries of Africa the woman is expected to grow the food on which her family lives. The cultivation and care of plants, vegetables and roots for family consumption are the woman's exclusive responsibility in the Ivory Coast, and, in addition, she often helps in the men's job of clearing the ground for cultivating commercial crops. In Tanzania and Kenya the woman traditionally tills the land. Her contribution to agriculture is considerable: she sows, weeds, cleans and harvests. In Sierra Leone, in addition to cleaning the home, doing the family laundry, looking after the children, cooking and serving the family's meals, the woman's role in the home involves many time-consuming tasks. She must mill and grind grain, and prepare the grain for storage. She is constantly pounding something (cassava, rice, millet, etc.) with a wooden mortar. She smokes fish and prepares palm oil. She also prepares the Garrah cloth (local dyeing of cotton fabric) with which she makes clothes.

The woman also engages in business and commercial activities, particularly in the coastal countries of West Africa. The degree to which she plays a commercial role varies according to tribal or religious affiliation. In Nigeria and Ghana trading and the sale of home-based crafts are women's traditional occupations. In Tanzania, to take her goods to market a woman often has to travel on foot over arduous roads for hours. Because of the absence of animals as beasts of burden, the woman must carry on her head whatever heavy loads need to be transported (firewood and water for the home; grass and fodder for animals; bananas, corn or other products for the market), often with a child straddled on her back.

Man's role as the main decision maker of the family is traditional in most cultures. This does not, however, preclude the woman from exerting influence on decisions. Her advice may be highly valued by the husband in some contexts, though in others she is not even supposed to know her husband's earnings. She usually has some leeway with the cash turned over to her for basic family needs, but if this does not suffice (as it rarely does) she must seek other means of producing income-such as processing products from cassava, manioc, maize or palmnuts-or produce the foods and goods that would otherwise have to be purchased. In Sierra Leone, Senegal and elsewhere, this means that she dyes the fabric for home clothes, makes the pottery she uses in cooking, and sometimes weaves the cane mats on which family members sit. In Morocoo she also makes household equipment, such as feeding boxes for the animals and nests for the poultry, and it is her responsibility to maintain repairs on the house.

The many tasks performed by the rural woman, however time-consuming and tiring they may be, do not relieve her from her primary responsibilities as a wife and mother and as a member of the extended family where it exists. The upbringing of young children is considered essentially her job. She teaches them social values, traditional beliefs and ways of life. In addition to the good things in the culture, she consciously or unconsciously passes on to them her own superstitions.

Participation by women in community affairs varies. In countries like Pakistan and Saudi Arabia, women are home-bound unless special efforts are made to draw them out. Strong social prejudices and resistances must be overcome, and male approval secured, before a more active public role is permitted. By contrast, the average rural woman in West Africa has great freedom to speak, act and take part in community projects.

Less information is available on the urban woman in the developing world than on the rural woman.

The migrant woman from a rural area finds an entirely different way of life awaiting her in an urban community. The customary pattern of family life can no longer remain the same. The mother still bears the principal responsibility for housekeeping, family unity and the care and upbringing of children, but many of the economic or social resources on which she depended in rural areas are no longer at her disposal.

She has to adapt to a money economy. Within a precarious budget she must learn to make consumer choices in the open market. Food must be bought. New demands, such as transportation and clothing costs, but into the family income. Even water may need to be bought.

Under these economic pressures the urban woman may soon find that her help is needed to supplement the family income. The idea of remunerative work outside the home goes strongly against tradition in some countries and meets with resistance within the family, yet the trend in industrialization has attracted women to seek jobs-usually at minimum wages, due to lack of skills-or to earn a small income as housemaids, food vendors or petty traders. Young children are often left behind unattended and ill-fed.

If the family is fortunate enough to have several earning members it survives and takes roots. In the absence of savings, however, economic stability is rarely achieved and upward mobility is unlikely within the life-span of parents. If the family is unable to make a living it often simply picks up its belongings and moves to another urban centre, where the process of adjustment must begin all over again.

While the urban setting may have much to offer the migrant woman in terms of a new environment, new roles, occupational diversity, legislation to ameliorate her conditions, and easier access to social services, it also confronts her with new burdens and problems in rearing her children.

Since most women in developing nations are greatly overworked and find it difficult to take time off for their own education or training, alternative ways of reaching them have been tried. These include:

(1) Establishing welfare or community centres to which women from defined geographic areas are invited. Training in simple skills is offered as well as a range of health and welfare services, including in some cases children's day-care facilities where women can safely leave their children while attending courses or participating in group activities.

An interesting illustration of how meeting the need for day-care facilities in a rural area can lead to other helpful activities occurred in Senegal. During the rainy rice cultivation season many women had to carry their children on their backs to the fields or neglect them. As a result, malnutrition, illness and mortality among rural children rose sharply during this period. With the help of an "animatrice" the women organized a system of day care on a mutual help basis and engaged older boys, paid by the Government with UNICEF aid, to supervise play activities. Men helped in the construction of the day-care centre. Collective gardens were organized by the women and income from the sale of produce was used to purchase local foods for the children. Mothers took turns at cooking and feeding the children.

(2) establishing mobile teams-to reach as many women as possible in widely dispersed rural areas where problems of distance and time involved prevent many women from using the facilities and opportunities offered by a community centre. Such teams, equipped with UNICEF motor transport, training materials and supplies, provide courses of short duration (from two days to a week) covering the basics of health, sanitation, nutrition, cooking, agriculture, community, leadership, etc.

(3) organizing women's clubs-by far the most popular form of women's activities, particularly in parts of Africa where it fits in with a long tradition of co-operation among women. Some clubs have grown out of enthusiasm generated by literacy programmes. Others were fostered by women's voluntary associations as a means of raising the status of women. Urban mothers' clubs tend to be more multi-purpose in nature and include a wider range of activities than those in rural areas.

In some countries the growth of women's clubs has been spectacular. They have doubled within a year or two in some (as in Uganda) even when their original strength consisted of hundreds of clubs with membership in the thousands. Ghana reported 850 clubs, with close to 15,000 members in 1967. The Government of Tanzania estimates that there are over 1900 clubs today (compared to 147 in 1956 and 300 in 1959), with more than 76,000 women participants.

There seems to be a basic difference between the African form of the women's club and its counterpart in other regions. The African version is usually a spontaneous, self-running organization, fulfilling an important social as well as educational need. Consistent with its informal character and large non-governmental component, the African club movement is highly adaptable. Some groups have a definite place for their activities, while others may meet in one of the women's homes or even under a tree.

Tangible achievements have been produced by many women's clubs. They provide opportunities for follow-up after women have attended training courses, as in Kenya. They prepare the break-through for girls' education in conservative rural communities, as in Saudi Arabia. Through some clubs, women are now, for the first time, setting up consumer co-operative stores and other community improvements wholly financed and operated by themselves.

(4) involving women in community-based activities-integration of women's activities into more comprehensive programmes or services has been a major step forward in some areas. Opportunities are now provided for women to serve on local planning committees, to join co-operatives and to work alongside men, possibly for the first time. As an example: in one African country, women worked side by side with men in undertaking major village improvement projects such as the building of cattle dips, fishponds, road building, and the construction of school and health centre buildings.

The full development of women's training programmes often depends on providing adequate transport. Mobility is of the essence when it comes to covering large areas and establishing personal contacts with remote villages. For example, in Tanzania, to get a group of women together in any one central place usually means most of them must travel many miles on foot. The amount of energy and time available for productive activity is thus greatly curtailed, and continuous programmes requiring regular attendance face real difficulties.

UNICEF's WOMAN

by Margaret Gaan

The most superficial survey of the literature on women reveals that every writer has a different concept about women. To Florence Nighingale, women were ministering angels of mercy. To John Stuart Mill, they were the last remaining legal slaves. In Bangkok's leading Sunday magazine, Sumalee Viravaidya writes with a deep sense of outrage about the social injustices to which Asian women are subject. In juxtaposition on the same page, Heather Miller, Women's Editor, writes complacently about the trivial pastimes of rich and idle wives. A striking image has been portrayed by still another observer who writes of the "Bat Women of Asia, clustered safely in the darkness of male domination and fluttering about fearfully when an opening door lets in some light".

Who is UNICEF's woman?

UNICEF's woman is to be found among the vast majority of the lowest (or no) income peasants faced from childhood until death with a daily fight for survival.

Or among those who have fled the rigours of the farm to seek the "better" life of the city, a life which has eluded them, leaving them to exist in shelters made of scraps of wood and tin, an old rice sack doing duty for a door; to feed themselves and their children with the few cents that they can wrest by hawking, selling lottery tickets, or scavenging in garbage piles for bits of saleable metal and glass.

Or among those, perhaps abandoned by their husbands, who are driven to seek support of themselves and their children by illegal activities which expose them to arrest. (If they have young babies who are still being breast-fed, they are usually allowed to take their babies to prison with them , leaving the rest of the children in the care of the eldest eight or ten-year old.)

Or also, more fortunatly, among those who live in prosperous villages, or have jobs on factories, or a stall in the market - women who can read or write, who have potential for bettering their own and their children's lives and are anxious to do so.

Any of these is UNICEF's woman - or all of them. The child is UNICEF's business and the woman, primary resource of the child, must of necessity be UNICEF's business too, not only as the mother, the care-taker of the child, but also as a human being entitled to her own rights and dignities.

Throughout the years, UNICEF has shown its concern for women, as mothers, as workers, as participators in and contributors to the development of their communities and countries. But before she can participate in or contribute to development, UNICEF's woman must first develop herself. She must step out of the bonds that in Asia have tied her down for centuries - the bonds of illiteracy, drudgery, male domination, continuous child-bearing. She must acquire not only the capacity, but also the opportunity and the will to participate in development.

In the male-dominated societies of Asia, a woman has never had the same opportunities as a man for education and training. Until the day she does, her status will remain lower, her knowledge and skills inferior and her participation in decision-making and development impaired or non-existant. We are not speaking of "Women's Lib", but a matter of the basic human principle entitling each woman to equal opportunity, to equal rights and obligations toward herself as an individual, toward her children as a parent, and toward her society as a citizen.

But it is not enough to make available to UNICEF's Asian woman opportunities for training, even if those opportunities include, apart form child care and home making, training to raise her earning capacity through better skills or such measures as improved food production, more efficient marketing, home industries or co-operatives. The tasks men and women perform are not universally standardized. Rather, they are assigned by the particular society, tradition or culture and may vary greatly from one society to another.

Certainly in the heirarchy of status and prestige in every Asian society, it is the tasks performed by men that are considered the important ones. Thus, measures which improve a woman's capacity to perform the tasks society has assigned to her, desirable as they may be in alleviating her immediate burdens, do not necessarily raise the status of women, and indeed may well reinforce their traditional role.

And it is not enough to place women in another setting. A group of village girls were given specific training for factory jobs in a nearby city. Within a few weeks they left their jobs. They could not stand the long hours of concentration on a precise task, the discipline of strict working hours. Unable to understand the concept of being judged on their performance rather than on village standards of good-neighborliness, they felt inferior to other workers, worldly-wise city people. Training for a job skill alone was not enough to prepare them for a modern factory working experience.

This example is typical of the situation in which most Asian women from the low income groups find themselves. It takes more than just job training to enable women to take an upward step in their status. That step is not simply one of increased earning power. It involves learning more about the world, of gaining confidence, of conceiving relationships other than the fixed ones of the family and immediate community, of achieving new worth and dignity in their own eyes.

Many Asian women see themselves as dependent on men, even when they earn a good share of the family income by their own hard work. Consequently, they have an inherent desire to please men, even if this means displeasing themselves or victimizing their children. From earliest childhood, a subtle inculcation of role models gives males priority, even license. "We spoil our boys and teach our girls always to cater to their husbands ..." the Bankok journalist, Sumalee Virvaidya, has observed.

Education, it is said, will eventually change this attitude. But it is not enough to make schools available to girls. The problem still exists of attracting girls to go to school, of persuading parents to send their girl children to school - the girl children who are kept at home to look after younger brothers and sisters, or because they "cannot" go to schools taught by male teachers, or because they are destined to be wives and mothers and therefore do not "need" education. In such a situation, even where literacy is achieved, it may not be relevant. Where practices and customs of oral communication have evolved over time to cope with the inability to read and write, one who can read and write may garner no reward.

So UNICEF's Asian woman, caught in her trap, seeks in her own heart for her rewards. There cannot be many. Perhaps only one: the fulfillment of her sole claim to distinction - the bearing of many children. Researchers have identified two main reasons for the general tendency of low income families to have a large number of children: the desire for sons, and "security" in the old age of the parents. These are, to a large extent, economic motivations, and perhaps typical of a vast majority. In everyday life, however, one observes examples of other kinds of motivation.

The case of the Chauffeur's Wife: She has twelve children. Her husband is spending 59 per cent of his salary on school fees alone and is constantly in a financial bind. Everybody from whom he borrows money gives him a lecture about family planning. He is prepared, indeed anxious, to practice family planning, but his wife adamantly refuses. She wants many children. And when one sees this enormous family together one cannot help but be touched by the love they have for one another, the father (in spite of his constant financial worries) happily smiling, the older children looking after the younger ones, the young ones with perfect confidence running to older brothers and sisters for help or sympathy, the mother presiding over all with tenderness and pride.

The case of the Telephone Operator: Her husband has not worked since he developed tuberculosis. She has four daughters in school. She is working as hard as she can to support all of them. She takes the children on New Year's Day to visit a lady who has helped her, a comparatively wealthy lady who lives alone in a fine house. The children react, not to the fine house, not to the large garden, not to the goodies they are given to eat, but to what they conceive to be the lady's loneliness. "Poor lady! She lives all alone. Let's ask her to come to stay with us" - in the tiny two-room cottage in which all six of them live happily together.

Does Western culture, does "family planning" have motivations to offer that would adequately substitute for this kind of family love and psychological security?

Where does the solution lie? How will UNICEF's Asian woman be freed to develop herself, to participate in development of her family, her community, ultimately her country? (And the development of every Asian country includes the need to lower the population growth rate, differences lying only in the degree of urgency.) What is the secret?

The honest answer to that question is that we really don't know. Researchers have seen, like the protruding tops of icebergs, some facts to which we are now directing programmes. No doubt the programmes will be effective in alleviating many of the problems facing women today. But these programmes may be treating only symptoms. We don't yet know.

Some interesting insights can be gleaned from the reports of various UNICEF meetings:

- "There was a surprising lack of specific information about the lives of women and how they spend their days in rural communities."

- (In discussing planning for slum populations) "From the outside planners' point of view, slum housing is the number one necessity - they look at it and are horrified by the rundown ramshackle shelters - but when one starts looking at it from the point of view of the slum population, one finds that the priority they give to housing is fourth or fifth on the scale, below employment, school for the children, water facilities, and so forth. So one is brought to a jarring halt because one has assumed that what any human being wants the slum people also want. They do want it, they think it is good, but their priority scheme may be quite different."

- "To assist the woman who carries the burden of the household, we have water supply schemes. But it is the child who collects water rather than the woman, She is confined to her joint family home, villages being small collections of huts in which there is a joint family life with its own form of social life. There has been attempt to develop tailoring and sewing classes for women, but apart from the initial supplies it is extremely difficult to find in the village a reel of thread or even a needle. We must go on to completely new ideas..."

Let us, then, not be satisfied that we are "doing our best". Surely we should be able to do better - but to do better,we must first learn more. If we believe in development, if we believe that development will ultimately provide the best possible life for people, the best possible situation for children to be born into, if we believe that true development can be achieved only if women contribute to it as equal partners with men, then it seems we must learn more about UNICEF's woman, more about her life in rural communities, in urban communities, in slums - above all, perhaps, more about what motivates her to seek the capacity and the opportunity to develop herself.

The Odds Are Changing for Women in Nepal

By M.S. Kaukili

Pokhara. A little Nepali town ringed by marvelous snow mountains that are newly astonishing every day. And along the steep, precarious mountain slopes, always there are the women, bearing heavy loads on their backs.

When Indira Devi Gurung goes back up those slopes to her village called Dampus, some three days distant by foot, she will be a very different person. Different from what she was before she took the teacher training course at Pokhara. Different from the majority of women living in the villages of Nepal.

Take Topli Devi, for example. She is 21 years old and completely dependent on her seven-year-old brother for every transaction made outside the home because she is illiterate and does not even know how to count adequately. So, she is ashamed to go out alone.

Or the widow Durga Devi Regmi who lives in the village of Batiichauer. She is fighting with her brother-in-law over property. She knows she is being cheated but since she is illiterate she has little recourse except to weep and scream.

Unfortunately, these examples are not too surprising for in Nepal few girls ever have the chance to go to school. Out of every 100 boys in Nepal, 56 go to school; out of every 100 girls, only eight do so.

But if the programme that Indira is attending achieves its goals, and if all the trainees have Indira's enthusiasm and determination, these odds will surely be changing, and, hopefully, many more young girls will start out life equipped with a better basic education than their mothers or grandmothers ever had.

The teacher training project - officially titled "Experimental Project for Equal Access for Girls and Women to Education" - started in 1971 with assistance from UNESCO and UNICEF. The pilot area chosen for the project is Gandaki Zone where over a million people live, largely in villages which can only be reached on foot.

The project aims to increase the enrolment of girls in schools, to provide maximum facilities for the training of women teachers, to improve the curricula and teaching methods, to provide incentives for women to join the teaching profession, and to ensure, as far as possible, their employment under favourable conditions. When the project ends in 1976, it is expected that the percentage of girls attending schools in the area will be 40 per cent of the total enrolment - in 1967-1968 it was 13 per cent.

This year there are 50 trainees from widely scattered areas who will spend one year in Pokhara where the training course is given. This geographical distribution is an improvement over the first year when only 27 students were recruited,largely from the immediate neighborhood. Some place the blame for this on the fact that recruitment had been done only through official channels with no personal visits from project personnel.

In 1972, however, Mrs. Elsie Hoge, The Norwegian UNESCO Advisor and the UNICEF Liasion Officer personally visited the villages, walking miles to do so, and the project itself by this time was better known and understood by the District Panchayat members, Supervisors and District Education Officers.

An important incentive in attracting young women to the training programme is the stipend of Rs. 100/- each paid by UNICEF, who also pays for travel, hostel rent and equipment.

The first group of primary school teachers under the project finished their training at Pokhara in December 1971 and all but 2 out of 27 have been employed back in their villages. Of these two, one eloped and now she serves in her husband's shop; but even so, all has not been lost, for she recently sat for the qualifying examination and it is hoped that she will return to teaching one day.

The other girl is from the town of Pokhara where limited job opportunities and greater competition have prevented her from securing a suitable job. This problem points up how important it is that trainees be recruited from the villages where there is a great scarcity of trained teachers. This will also help to encourage more young girls to enter school, for the question of distance from home is a matter of great importance.

There are far fewer lower secondary schools than there are primary schools and in a number of villages girls have to live far away from their homes to attend school after the fourth grade. In many cases their parents may not permit them to do this. Opportunities must be provided in the villages for fourth and fifth grades so that young girls need not travel long distances or live away from home.

A serious problem arose with regard to the qualifications of the primary school teacher. The new National Education Plan states that a School Leaving Certificate (SLC) is to be the minimum qualification for primary teacher trainees. The SLC is awarded after passing an examination at the end of the 10th grade. Intended to raise both the status and the qualifications of teachers this had an unforseen effect of discrimination against women in most districts a as only those living in central areas with well developed school systems had a any chance of getting the SLC. So a crash programme is now going on at Pokhara to prepare the girls for the SLC along with their training course.

But leaving the SLC aside, there are cases where no recruitment is possible from a district because there is no girl who has passed even the eighth grade. This was the case in Manang with a population of 7,000 - and not one eligable girl candidate for the project.

The Nepalese Government has now requested UNICEF for ten scholarships for girls from Manang to study in a nearby high school, after which they will be sent for training.

Despite the tight schedule imposed on the trainees at Pokhara because of the necessity of working for the SLC, they all enjoy living together in the hostel and a great deal of fun and games go on.

When these young women first come from their villages they wear shawls over their heads and mumble from behind their arms which they place before their faces. But in a surprisingly short time their transformation into more assured young ladies is complete.

Mixed physical education takes place on the campus and in the beginning the girls insisted on hiding behind a wall while they exercised. No touch games would be played by them. Today, they play volley-ball with the boys. By the time they leave, these once shy girls are well equipped to deal with their District Panchayats - nearly always made up of men - and others in their villages.

A heartening feature is the increasing acceptance by young men of the advantages of having educated and trained wives. Several of the trainees are married and three of the girls are about to have babies. It was planned that these girls should have their babies in the hospital at Pokhara and keep the babies with them in the hostel (where the authorities were prepared to hire help to look after them) and the babies would then be used to teach the girls child care. Some of the male instructors, however, interfered saying that it was not for the young husbands and wives but for their parents to decide. For a while, it seemed as if the plan would founder on tradition, but the young husbands have stood firm and what would surely be a revolutionary step anywhere is about to take place in remote Pokhara.

As part of the project, a village community course is given which is attended by 23 Gandaki village women, most of whom have never before been away from their villages. In-depth interviews conducted by the staff brought some spirited, even rebellious feeling to the surface.

> "I don't care for my husband - let him take another wife," says one young woman.
>
> "I do not want to work in my husband's home," another complains.
>
> And yet another cries: "Let my parents give me some property and I will look after myself."

Nearly all these women are second or third wives and some of them have been returned to their parents because of their failure to produce children, or simply because they have been supplanted by another wife. All of them say that it is common in their villages for the men to marry more than once. And an uneducated girl is her father's or her husband's chattel.

Breaking into spontaneous song one day the women sang:"We want books, we want pencils. Boys get books, boys get slates. We have nothing." And one woman sang: "I am 20 years old, but I know nothing. I want to know. I want to read and write. My brother goes to college, but I cannot read."

These women were trained for six weeks in hygiene, child care, and fmaily planning. At the end of the course, three of them joined the teacher training project.

When the young women return to their villages after completing their training course at Pokhara, the conditions under which they teach vary from cement tables and benches to a little place by the river where, when it rains, Kamla, one of the trained teachers, gets the children under four umbrellas and tells them stories.

At this little school in Shikhaghara one can always see a group of children hanging about trying to pick up any learning they can, even though their parents will not send them to school. Kamla recounts how two children stole wood to get their fees.

These schools are devoid of almost any kind of visual aid and when Kamla used flannelgraphs she found they had a sensational effect on the children from other sections who stormed over to her class to see the "visual aid". So now she's teaching the other teachers to make a few.

Virtually no picture books are available in Nepal. The teacher trainees themselves had never seen picture books, but now they enjoy making them in their book-producing class. And it was gratifying, if pathetic, to see the eagerness with which the children in the Laboratory School received these roughly produced books.

A streak of toughness can be seen in the girls of Nepal. Take Dhak Maya who resisted marriage. Her father had chosen a husband for her and one day he came to the hostel to claim her. Dhak Maya did not want to marry, so the girls of the hostel rallied around and actually drove the would-be bridegroom and his supporters from the hostel gates. Today Dhak Maya continues her studies and smiles sweetly when the story is mentioned.

A thief who broke into the hostel similarly received short shrift. Caught by the girls, they beat him unmercifully until he begged for protection from them - preferring the police to the girls.

Indira Devi Gurung who will return to her village this year says eagerly: "I plan to carry out immediately all that I have learned." Things will be easier for her, too, because two of her cousins who were trained in the first batch are already back home in Dampas teaching.

When Indira Devi is ready to marry she will insist on having an educated husband. The greatest need in Nepal today, according to her, is greater education. She sees women as a force that can do much good for the country and she has plans to help the women of her village with adult literacy classes. She points proudly to her friend Thulu Kumari who ran away from home to join the project. In the first group of trainees three girls were forced to leave because of marriage. In this second group, married girls have been sent by their husbands.

She was asked what she would do if after marriage she was required to give up her job to help out with house or land. "I am educated, I can stand on my own feet. No one can force me", she replied proudly.

A far cry from widowed Durga Devi Regmi, at the mercy of her brother-in-law; from Topli Devi who cannot read and write and is dependent on her seven-year-old brother; or from the woman who sang, "My brother goes to college, but I know nothing."

A JOB OF NATIONAL IMPORTANCE

By Alastair Matheson

Trudging along dusty roads between banana groves does not sound like work of national importance - yet the job which 23-year-old Mrs. Anna Angwafo is doing in the grassland area of West Cameroon is just that. As one of a growing team of voluntary rural development workers in this rapidly-growing West African Republic, she is involved in a task to which President Ahmadou Ahidjo's Government attaches top priority.

The wife of a traditional "Fon" (ruler), in this Engligh-speaking quarter of the Federal Republic of Cameroon, Mrs. Angwafo spends much of her time in the picturesque villages around Bamenda in northwestern Cameroon, helping the people, especially the mothers, to build better lives for themselves.

From her home, the fawn-coloured mud-brick Fon's Palace at Menkon, she walks for many miles (or gets a lift when there is a helpful motorist going her way), and the women she visits listen eagerly to her advice on child-care, nutritious foods, and hygiene in the home. She organizes literacy classes and the regular dress-making courses she holds on the grounds of her palace home are always well attended, for they welcome the chance to learn how to make clothes for their children, and save the money they would have to spend in the stores.

Besides being the wife of the local ruler, Mrs. Angwafo is the daughter of one of the traditional priests of Menkon, and thus well-versed in the local customs and traditions which govern the lives of the people she works among. It requires much tact, at times, to dispel the deep-rooted superstitions and taboos against various foods or work against harmful old customs, but in her role as an auxiliary rural development worker, she is helping to raise the living standards of many people in this upland zone of West Cameroon.

Mrs. Angwafo has had the benefit of a UNICEF-sponsored community development course run by the West Cameroon Government. As a result of the initiative she displayed, both at the course and afterwards, she has become one of the local village leaders, helping to organize projects in the area and promoting child welfare work as a vital aspect of rural development work.

One of her biggest sources of encouragement is her husband. Unlike some men, who tend to ridicule women's efforts to improve their status and introduce "new-fangled" methods in the home, her husband is one of the most progressive men, not only in the area in which they live but in West Cameroon. For a number of years he has been an elected Member of the Legislative Assembly in Buea.

To the southeast of Bamenda, in the federal capital of Yaoundé, the Cameroon government is placing increasing emphasis on the type of work which Mrs. Angwafo and thousands like her are doing. Before the English-speaking West Cameroons (formerly governed as part of Nigeria) federated with the larger, French-speaking East Cameroon, (on October 1, 1961), the West already had a fairly intensive and successful community development network. UNICEF's assistance, which began in West Cameroon in 1967, will now be extended to the entire Federal Republic, whose population is nearing the six-million mark. Cameroon enjoys the distinction of being the only country in Africa to have two European languages (English and French) as official languages.

The Federal Government in Yaoundé recently voted an equivalent of $5,000,000, for a four-year programme to expand the rural development work, as one of the main features of its Second Development Plan. Five Ministries are involved in the wide-ranging project.

Its efforts are being backed by a whole chain of United Nations agencies. In addition to UNICEF, which has provided training materials, transport and training grants, help and advice is coming from UNESCO, WHO, FAO, UNDESA and the UNDP. International volunteers have come from as far afield as the United States, Switzerland, Holland and Taiwan.

But it is at the "grass roots" level such as Menkon and with the help of people like Mrs. Angwafo, that the ultimate success of Cameroon's rural development drive depends.

Women: Tradition, Attitudes, Ideas

> "The world of today has seen many revoluntionary changes, even in the brief period since the U.N. came into being. The roles of men and women all over the world are also changing, and in many instances expanding in line with the advances society has made. Mental attitudes, however - of women as well as men - have not kept pace with these developments. The result is a society 'where the old patterns no longer hold, but the new ones have not fully developed.'" [1]

Again and again U.N. reports, program evaluations, proposals, or recommendations point to one constant and common obstacle to the advancement of women throughout the world: the attitudes of both women and men towards women's status and roles.

A document concerned with the Implementation of the Declaration on the Elimination of Discrimination against Women [2] includes the following responses in terms of the main obstacles encountered:

in Austria: "anachronistic ideas about the status and roles of women";

in Barbados: "the attitudes of women themselves, who denied themselves the full implementation of the principle of equality";

in Kenya: "despite steady progress in the breakdown of taboos and social inhibitions, especially among the educated classes...a large segment of society still abided by certain cherished traditional norms and customs";

in Sweden: "despite having won equality before the law, women still faced many practical difficulties, especially in attitudes toward male and female roles and the influence of these attitudes on the choice of education and occupation".

From your own experience and data (see sheet, Introductory Activities or What Does it Mean for Me?), how would you phrase a United States response?

With respect to equality of access to education, a brief sampling of difficulties stated includes:

indifference and inability to see the point of girls' education and the priority automatically accorded to education for boys (many countries);

tradition, especially with respect to early marriage (Cameroon);

the conservative attitude of parents (West Germany);

the idea that "a woman's place is in the home" (Laos). [3]

With respect to equality of access to occupations, a report on the Integration of Women in Development states:

> "The main problems resulted from traditional attitudes towards women's role in society and the belief still held by many that that role in the labor market was marginal..." [4]

And this is more specifically examined in a report concerning the Participation of Women in the Social and Economic Development of their countries, which states:

> "...one of the most fundamental obstacles in implementing measures designed to increase the contribution of women...was to be found in the attitudes and prejudices of society shown in the attitudes of men towards women, and of women themselves. It was recognized that such attitudes imposed limitations of women which began at birth." [5]

Examples given of some of these attitudes were:

> that women's place was primarily in the home;
> that girls were not expected to be the breadwinners of the family;
> that men should make the policy decisions;
> that women were viewed as the "weaker sex".

Finally, they considered women's attitudes towards themselves and their role, pointing out that "because of prevailing attitudes in society, women had become apathetic, passive, ignorant, and unable to adjust to prevailing trends,...had an instinctive aversion to aggressive competition,....were traditionally deferential to men."

These excerpts have been included to emphasize the significance of the conclusion:

> "It would therefore appear that the first objective of any longterm program for the advancement of women should be to find new ways of changing the underlying attitudes of men and women towards their respective roles in society..." [6]

To find new ways of changing the underlying attitudes, several factors need to be known:

1. What are the present attitudes towards role definition for both men and women?

2. What are these attitudes based on? Is there any central assumption from which other ideas, attitudes, values derive?

3. How are attitudes learned and internalized?

4. How do they operate to inhibit change?

Almost all of the reading materials included provide some data which should help you begin to answer these questions. Before looking for data, it will be useful to design a chart that will help you organize your evidence. One way to do this would be to think about your own experience and the expectations, values, and ideas about men and women prevalent in your own culture. (See sheet, Introductory Activities or What Does This Mean for Me?, both ways of collecting and organizing this data; the statements suggested for discussion are good pointers for some of the attitudes prevalent in the United States.)

The excerpts from two articles concerning women in the Arab world and the excerpts from the article about women in India are included particularly to suggest how traditional ideas and attitudes effect women's access to equality of opportunity, participation, and role and status definitions.

The short article, Equal Rights Must Begin in the Cradle, gives visible form to this reality, demonstrating in a most devastating way how attitudes and values can actually reduce expectancy and opportunity to life itself. But the mother and brother in the photograph do not seem visibly concerned. Why?

Do these examples suggest that the same central assumption about women's role is present in most societies? What other value systems, ideas, beliefs appear to reinforce this? How does this idea about women work in each case or in general to prevent equality of opportunity? Is this pattern common to all societies for which you have data?

Think about question 3. In one sense this may be the most important question of all. Much of what seems to be "best" or "right," "common sense" or "human nature," or just "natural" is only our accustomed way of thinking or behaving transmitted from generation to generation, reinforced by tradition, education,and experience. As one report comments:

> "It is not sufficiently realized that differences is social behavior between men and women are to a great extent results of education and environments."[7]

Think about your own experience. What do you learn about male/female roles from advertisements both in print and on TV (see sheet, Introductory Activities or What Does it Mean for me?). How might you rewrite them if you were given the task to present a nondiscriminatory image? What qualities and characteristics are portrayed as most desirable for males/females? What roles for women are typically conveyed in literature, social studies text books, guidance offices? What behavior is typically encouraged in young boys but not in young girls, and vice versa? If you have brothers and/or sisters, how are you treated differently because of this? How do your parents justify their actions? Think of examples. How does this reinforce traditional roles, attitudes, ideas, expectations, opportunities etc.?

But if traditional and limiting roles are learned, they can be changed and new roles learned. But change in ideas, values, expectations must be accompanied by an equivalent and real change in opportunities. Read Making Haste Slowly. What is the perspective of this woman, herself raised and educated in a developing country? Progress and change is never easy. What problems does she identify here? From your own readings and your own experience, what do you think of her advice?

Read The Indian Woman. Compare the circumstances of these eight women with others in developing nations and in your own country. Note the recent changes in legislation in your own country. Note the recent changes in legislation affecting Indian women. Compare them with recent and proposed legislation in your state and nation.

If you had been invited to the International Women's Year Conference in Mexico City, the first world meeting of its kind on the topic of women, with the three themes of equality, development and peace, as represented on the logo for International Woman's Year posters and you could only make three recommendations for action, what would be your priorities? And how would you support them? Would one be "to find new ways of changing the underlying attitudes of men and women towards their respective roles in something"? Where would you begin?

Footnotes:

[1] Margaret K. Bruce, Assistant Director, Division of Human Rights, Section of the Status of Women, Report on the Work of the UN Relating to the Status of Women.

[2] Implementation of the Declaration on the Elimination of Discrimination against Women and Related instruments, December 1973 (E/CN.6/571)

[3] Study on the Equality of Access of Girls and Women to Education in the Context of Rural Development. UNESCO. February 1973 (E/CN.6/566/Rev.1),pp 35-37.

[4] Report of the Interregional Meeting of experts in the Intergration of Women in Development, New York, 1973 (ST/SOA/120), p.2.

[5] Participation of Women in the Economic and Social Development of their Countries, New York 1970 (E/CN.6/513/Rev.1).

[6] Ibid., p.5.

[7] Ibid., p.51.

Excerpts from "Arab Women Speak Out"

Customs and traditions have kept women away from the hazards of public life, but this outlook is changing. Now the problem is to encourage women to do something about their rights. In Libya, for example, where there are ample job opportunities, women are not taking advantage of the situation because of the inhibiting influence of male authority. "Men think that if women work, they will no longer be under male authority, for they will have their own money and will be free. So men are scared about that and do not want to give women their freedom," Mrs. Naima Gebril Burwais said. Illiteracy - almost total among mature women - is a big handicap, but is being rapidly overcome among the young. There are now 565 women university students in the country.

"One of the main problems is to motivate women." Miss Najat Hamad Al-Sultan of Kuwait commented. "This has never been done before. Women are brought up to be passive. Changing the external image by legislation, economic independence, programs of the media, through education and women's organizations may be successful. Changing the internal image implies looking at our textbooks, our literature, newspapers, advertisements, songs, cinema, making women aware of certain fields where they are definitely put down. The responsibility lies with educated women to participate in a program for change so that a new kind of woman would emerge. Then, you would have a new kind of man, too."

"Islamic Society & Family Planning: Are they Incompatible?"

by Laila Shukry El-Hamamsy

What about the situation at the level of the peasant? Recently, a sheikh in an Egyptian Delta village was shouted down by the villagers and strongly reprimanded when he stood up, one Friday, and talked of the benefits to health and welfare of family planning. Obviously, so far as this group of peasants was concerned, the fact that official Moslem opinion considered birth control lawful did not crucially influence or alter their own thoughts and feelings about the matter. This does not, however, mean that religious belief is irrelevant. It simply means that the beliefs and values relating to procreation and child birth among some Moslem peasants have less to do with the sinfulness or lawfulness of the practice of contraception than with other levels of their own beliefs. What is really more pertinent, I believe, is their view of the world and the basic values and assumptions underlying their social system.

The peasant's perception of his world is affected by the fact that he lives close to nature, with its inexorable laws as well as its unpredictable capriciousness. He understands some of its patterns and uses and manipulates them to his advantage, but he does not basically transform nor completely control them.

The Egyptian peasant, like other peasants everywhere, sees all nature and all that happens to it and to himself as willed by the Creator, or God. He will plant his seeds, irrigate, weed, use pesticides, rotate his crops, knowing from experience and example that nature will respond better when thus maintained, but he knows that the eventual result of all this effort will, in reality, be what God wills.

Existing on the edge of survival, with little control over his livelihood, his health, over life and death, or even over the actions of powerful men, the Egyptian peasant lives in constant fear of what is in store for him. Despite all care, the cotton worm may suddenly appear and wipe out the one crop that usually provides all family needs for the year; children and adults who are seemingly healthy may suddenly fall ill and possibly die. No one really knows what fortune or misfortune a particular year may bring. Fear is a very real and basic syndrome in peasant society.

The question of how peasant world view is related to family planning now needs to be explored. First of all, there is no special reason why the peasant, who takes his entire life for granted, should question so natural a process as procreation. He has little control over many of the forces around him, and, least of all, over birth and death. Secondly, as preliminary investigations have shown, where the possibility of control of procreation is presented to the Egyptian peasant, what really militates against its immediate acceptance are his world view as well as the positive value of children in his society. It is not because of any belief that the use of contraceptives is sinful,for, as we have already noted, the religious leaders have pronounced it lawful. It is rather the fear of the consequences of attempting to challenge the will of God. Considering the fact that young children are constantly in danger of contracting illness, many of which turn out to be fatal, that infant mortality in peasant communities is 150 per thousand or above and that 50 per cent or so of the children do not survive the first five years of life, it is understandable that fear and anxiety should underlie concern over children's welfare and survival.

A peasant woman, who for overriding reasons does not wish to have any more children, will go ahead and use contraception, or even induce abortion. Thousands of peasant women do currently use modern contraceptives offered in family planning clinics when their health seems affected by numerous pregnancies or when they are assured as many surviving children as, or more than, they want. But a contraceptive user may nevertheless harbour the anxiety that she may be pitting her will against God's.and live in dread of consequences.

One of the big arguments for encouraging child birth put forward by the village midwife is the importance of the large family. "The large family is better; a family of twenty, thirty, or forty is, of course, best. This is the difference between large and small, the difference between the river and the stream. A small family is 'very miserable indeed.' The fact is that the number of adult males largely determines the security, both economic and social, of the Egyptian peasant family. Economically, the more earners and workers in the family, the more income and the less traumatic and devastating to the whole family the sickness or death of one of its important providers.

Sons, in particular, have a high premium in Middle Eastern peasant society as is reflected in many popular sayings - "A boy is a joy even if he is stillborn", and "A boy who dies is better than seven girls." A son is considered the main security for his parents, and even his sisters, in illness and old age. The Shari'a law makes it obligatory for the boy to provide for indigent parents. If he should fail to do so, the parents have a right to sue in court and force him to provide an alimony. Custom makes a boy also responsible for his sister, and, as a maternal uncle, he has numerous responsibilities towards his sister's children. If she does not marry, he and other male members of the family are responsible for feeding and clothing her.

With the health conditions as they are and the high infant and child mortality prevailing in Egyptian villages, a family naturally needs to have a large number of children in order to insure the survival of more than one male child into adulthood. As would be expected, rural families will wait till a large number of children have survived beyond the earlier precarious years before the notion of family planning can be entertained.

The status and role of women within the peasant family is an additional factor which militates against population control. By and large, the status of the woman is subordinate to that of the man. All her important functions are performed within the family system and her status is derived from her family roles of wife and mother. In a Moslem peasant society, because so much premium is placed on children, particularly boys, the status of the married woman and her sense of security is intimately tied up to her procreational function.

A married woman is a low status member of a household until she bears children, especially sons. There is no greater stress or insecurity than that which faces a sterile woman in Egyptian peasant society. If a husband should marry a second wife who bears boys, the sterile wife's lot is a very sorry one indeed. She is expected to work for her rival and to be content with very little attention from other members of the family.

Polygamy and men's right to divorce at will add greatly to women's insecurity in a Moslem society. Some peasant women try to have as many children as possible in order to make it impossible for the husband to afford a second wife and to make it difficult for him to consider a divorce.

The existence of the extended family pattern, where a number of adults share the responsibility of taking care of young children, greatly lightens the burden of child rearing in a Moslem peasant society. Furthermore, the fact that peasant women do not play any significant roles outside the home which would conflict or place strains on their maternal roles also minimizes the burden of children.

In short, the perceived benefits and values derived from children in a Moslem peasant society greatly overbalance the perceived cost.

Peasant society must develop economically and socially in such a way that the world begins to appear less threatening. It must appear to the peasant as a place where greater control is possible over the forces around him, where existence other than at a subsistence level seems feasible, where health and nutrition levels are higher and children have a greater chance of survival, where kin and children are no longer the only source of security; where women are given the opportunity to play other than family roles and to develop a new concept of self in which personal achievement has an important place and where motherhood is not viewed as the all-important goal and the only means to achieve status; where children demand more attention and greater economic, social and psychological investment from parents so that they constitute both a cost and a benefit; where education brings enlightenment as well as opening up exciting new opportunities where individual effort can lead to achievement.

WOMEN IN INDIA : MYTH OR REALITY ?

By Dr Promilla Kapur

In spite of the changes for the better, India continues to be essentially a man's world.

The male is still regarded as more desirable than and qualitatively superior to the female. This is due mainly to consideration of tradition, custom, belief and ritual. For example, in the patrilineal Hindu society, the dominant section of Indian society, only a son can perform the essential rites, including the funeral rites absolutely necessary for the attainment of salvation, which occupies a place of great importance in the traditional scheme of life of a Hindu. Apart from this, a son is the potential wage-earner, the support in old age and the builder of family prestige and prosperity, for he brings a dowry into the home and continues to be a member of the family after marriage. The daughter has to be protected more, and at marriage has to be sent off with a dowry; she becomes part of another family and cannot be depended upon for support. Obviously all these considerations make male offspring more desirable than female. The inequality can be seen in the life of any female from a traditional Hindu family and in the way she is treated as compared with the male from birth onward.

Even today in a large number of Hindu households the birth of a female child is not rejoiced over but rather is a cause of sorrow and anxiety, whereas the birth of a male child is an occasion of much delight and rejoicing. And with the birth begins preferential treatment for a son as regards career, diet, education and so on. This observation is supported by a recent statistical study of the position of women in India which points to a declining female ratio. According to one demographer, the decline is a sign of the neglect of females at all ages, from birth to death, which is a persistent phenomenon in Indian society. Unlike the case in the developed countries, the death rates in India among females in younger age groups (5-35) are higher than among males, although the rate for infants is considered to be higher for male than for female babies, and rates for over-35 year-olds are higher for men than for women. Inadequate nutrition and health care no doubt contribute, but equally important is the unequal treatment given to girls and women in traditional families, where female children and females generally tend to be more neglected than male children and males.

Doctors, social workers and researchers who have visited the villages point out that there are fixed priorities with regard to the share of food. The male who works gets most of the food, while among the children the boys get a bigger and better share than the girls. Female adults have the last priority. In conservative Hindu families, even when they can afford to feed a good diet to both male and female children, only the boys are given the rich diet, and girls a much poorer one. This is mainly because of the conviction that a girl given rich food comes of age and starts menstruation earlier. Since at that time she needs a lot of vigilance and protection, Hindus still believe that girls must be married either before or at puberty, and since getting her married is a great psychological as well as a financial burden, the other family mambers make conscious and unconscious efforts to prevent her having good food and growing fast.

When the time for schooling comes it is always the son who gets preference, and in spite of outwardly equal opportunities the gaps are considerable between enrolment rates for boys and girls, and between male and female literacy rates - 39.5 per cent for males and 18.7 per cent for females (13.2 per cent in rural areas) accroding to 1971 census data. This is mainly because of deep-rooted belief that since a girl's primary and exclusive roles are those of wife and mother she does not require any formal education.

After marriage a woman is ascribed a number of duties and reponsibilities with almost no privleges. She is expected to look after her husband and other members of the family, to take her meals only after all males and elderly female members of the family have eaten, and to eat only whatever is left. She is neglected, and rarely is any attention given to her diet or health. There is hardly any companionship with her husband and their relationship is more or less biological. She is expected to be always ready to give her husband physical pleasure, whenever he wants it, with no consideration of the absence of desire on her part or of her physical exaustion.

A married woman has low status in the household until she becomes pregnant, which is considered being honourable and lucky. If she fails to bear children it is never her husband but she who is despised and blamed for being sterile. Her status improves considerably the moment she becomes a mother of sons. Her position is lowered and she is criticzed as well as neglected if she happens to bear only daughters. Her status, sense of security, power, success and satisfaction are intimately linked with her procreative function, especially with producing sons. And since she is often ignorant of the fact that the rate of infant and child mortality has come down and is not convinced that her and her children's health is being cared for, she continues to repeat her "fertility performance" and produce large numbers of children just to ensure the survival of a few male children into adulthood. Women in India have an average of 5 to 6 children, and this is another factor responsible for their and their children's ill-health and malnutrition. Experience all over the world has shown that too many births at short intervals present a serious health risk to both mother and child. (See A.R. Omran, Health Benefits for Mother and Child, WORLD HEALTH, Januray 1974)

As compared to the economically developed countries, in India large numbers of women still die through childbirth, miscarriages and abortions. This is another indication of the neglect of young women's health and life, which is not taken very seriously by the men or elderly women of the family. Im villages and in traditional families it is still customary to give birth at home and to have the child delivered by the semi-skilled or inadequately trained indigenous nurses called "dais". Studies have also shown that because of ignorance and society's deep-rooted prajudice, about 40 per cent of Indian women seeking abortions still get them done by unauthorized and untrained people, which is very dangerous.

In traditional Hindu families, inequalities between a man and a woman are very great in situations where either of them divorces or loses a life-partner. While a widow or a divorced woman is in a very inferior position, faced with social ostracism and able only nominally to utilize the privilege of remarriage, a widower or divorced man is once again in demand in the marriage market, and utilizes extensively the privilege of marrying again without criticism. Also the neglect and maltreatment of women by society, in-laws or husbands after marriage affects their emotional and mental health. This is indicated by the increasing percentage of suicides among married women attributed to marital tensions.

In societies like India's, where the hold of tradition is still quite strong, where customs, rituals, beliefs and social norms continue to perpetuate the dictum of the male's superiority and desirability, and where attitudes and life for the masses have undergone little transformation, it is not easy to make equality of women felt or practised in reality. No doubt legal and political equality even in theory is no small achievement and has brought about considerable improvements over past years in women's status. Yet by and large, women have not been able to enjoy equality with men at home, at work or in society as a whole. For masses of women it is still a myth. The situation, with minor variations, is more or less the same in most of the Asian countries, such as Indonesia, Sri Lanka, Burma, Laos, Malaysia and the Philippines, where in spite of legal equality there is still no true equality between man and women.

Studies as well as observations have shown that it is women more than men who perpetuate the traditions; that mothers are the most important socializing agents and are responsible for looking after the diet and health of children; that ignorance on the part of women is equally responsible for malnutrition among children; that women's lack of motivation in life other than that of bearing children proves harmful for their own and their children's physical and mental health; and that the brunt of the work of delivery of health services in rural India, for 80 per cent of the population, is borne by women - midwives and "dais". Therefore it is of prime importance that girls be given education in literacy as well as health and nutrition, and be better motivated; that mothers be taught proper child care and how to use locally available food and traditional diets more effectively; and that indigenous health workers or "dias" be properly trained to attend health needs and rural health services, including family planning.

Legal equality is not enough; social equality is no less essential. Millions of Indians need to be convinced that the world for them too is a place where existance other than at subsistance level is feasible; where health and nutrition levels have risen so that children have greater chances of survival and are no longer the only source of security; where motherhood is not the only means of achieving status; where health and education can eradicate ignorance, superstition, prejudices and those outdated rituals, social customs, values, processes and attitudes that make women appear inferior; and where men and women should be treated as equals from birth to death, and should have equal opportunities for education, employment and developing their own personalities and interests.

equal rights must start in the cradle

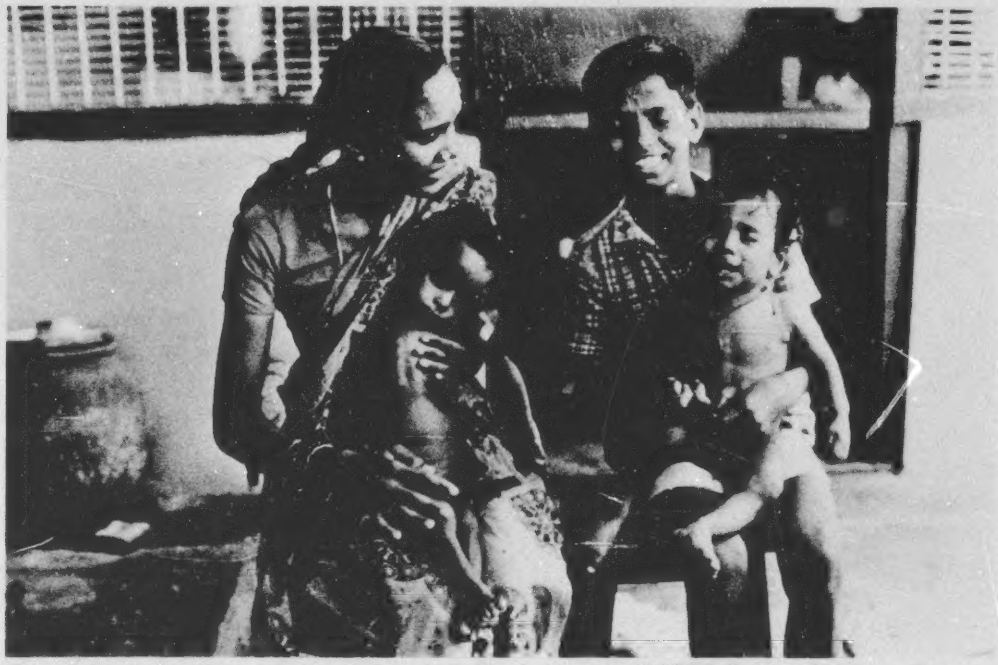
Equal rights for women are enshrined in the Indian constitution, and in no country on earth do women play a more important role in influential circles.

Yet, the task of extending meaningful equality for women to India's 600,000 villages is proving heartbreakingly slow. All too often, inequality starts at birth. And too many families want at least two sons, and for them, daughters are just extra mouths to feed. A study in the Punjab, one of India's best-fed states, showed that ten times as many female infants as male infants died of nutritional marasmus.

This is true not only in India but in many parts of the world where, unfortunately, ignorance is responsible for perpetuating prejudices against females.

The babies in this picture are two-year-old twins: the one on the left, a girl, the one on the right, a boy, both raised at home. The picture was taken in the nutritional rehabilitation centre at C.S.I. Campbell Hospital, Jammalamadugu, in southern India. The difference in their condition is entirely due to the fact that the boy was nursed first and fed first, his sister getting what was left over. Even here in the clinic, the mother, who holds the little girl in her lap, and the twins' big brother, who holds the boy in his lap, are lavishing their attention on the crying boy, while the apathetic little girl is scarcely noticed.

Beliefs and attitudes take decades and centuries to develop, but hopefully, it will not take that long to change some of the more harmful ones. With continued efforts by governments and international agencies to introduce modern concepts of health and nutrition to mothers all over the world, slowly, but surely, one day in the not too distant future, equal rights will "start in the cradle" for all.



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MAKING HASTE SLOWLY

by Truong Thanhdam

(Editor's Note: This article bluntly challenges some widely held assumptions about women's needs and aspirations. But since it reflects the first-hand experience of a woman raised and educated in a developing country, it provides a useful and thought-provoking counterpoint to more commonly expressed ideas.)

"Equality" is not just a matter of numbers. It is one thing to cite the overall facts and figures on the inferior status of women. But interpreting and applying this data "across the board" is quite a different matter. For the world is not a homogeneous place---and, although the problems of inequality may appear alike everywhere, this seeming resemblance is deceptive.

To begin with, there are several countries where equality between men and women is as old as the society itself. A married Burmese woman, by tradition, retains her name and property rights. She doesn't even wear a wedding ring. And in many African nations, women have always played as important a part as men in economic activities.

More meaningful still, in today's kaleidoscope of cultures not all women have the same attitude towards equality. Some, in fact, still live behind "veils" so thick that they screen out the very concept. Policy makers who proclaim the need to change, expand and elevate women's roles must take into consideration the outlooks of such women, and the needs of their societies as well.

The low-income woman in a remote village of Oman, for example, is unaware of any such thing as "development." She has never questioned the inequities between men and women, simply accepting and living with them as part of her culture. Full equality may not seem nearly as important to her as the possibility of access to basic services which will make life easier for her and better for her children. And efforts to push her into participating in the development of her country will very likely fail because she is preoccupied with the day-to-day problems of her family and community. Change must be sought in terms of her needs and interests---rather than in terms of some abstract ideal.

Moreover, the drive for equal representation of women in all fields and at all levels may be quite premature in societies where survival itself is threatened by shortages of food, jobs and basic skills. What is urgent in these situations is to build a labour force that can make the economy grow. After all, the real inequity that overshadows most others in the economic one. Put another way, a woman should never be given a job solely for the sake of equal representation---just as she should never be denied a job simply because of her sex. Artificially created equality, and its handmaiden "tokenism", can be merely cosmetic gestures of appeasement to an uneasy social conscience, rather than real contributions to an effective development effort. On the other hand, women in genuine leadership roles can be positive models for others, and can use their positions to bring about meaningful equality.

In some developing countries, women have long been accustomed to total dependence on men. This situation is changing, but many of these women have not yet overcome their feelings of inferiority. They still regard themselves as subordinate to men. Training them for what are traditionally men's jobs does not necessarily confer on them equality of status. On the contrary, it may thrust them into a discomforting situation for which they are ill-prepared. What these women need now is a full recognition of their worth in their current roles, out of which will come a fuller recognition of their rights---by themselves as well as by men.

None of this means that fundamental changes must not eventually take place in women's role and status. And practical possibilities for altering today's picture lie in the hands of the young. Tradition has not yet unbreakably shackled the pattern of their thinking and behaviour. Education can make them more aware of their rights and potentials---more willing to be independent and to accept greater responsibilities. Already these young women of the developing world understand the importance of equal participation in progress Thus they should be a major focus of efforts to strengthen economies and societies by the injection of woman power. For not only are they prepared to be changed in their own ways. They are also ready to set in quicker motion the wheel of change itself.

THE INDIAN WOMAN

by Norma Kanklil

The Indian male is the all-important centre of the universe around whom the woman revolves. Her whole raison d'etre is to have a male child. The continuance of the family is dependent upon the male. Once her son is born, a woman can begin to assert herself, and her gradual weilding of power culminates in her becoming a mother-in-law.

Shanti

A village woman, aged about 25, but not too sure of her age. It has no importance. Nobody ever bothered to record her birthday.

She has five children and is in an advanced stage of her 6th pregnancy. Shanti is anaemic and meek. Her mother-in-law stands by as the Auxiliary-Nurse-Midwife (ANM) examines her, and it is the mother-in-law who shakes her head emphatically when the ANM suggests that this should be Shanti's last pregnancy.

"It is the will of God," says the mother-in-law. "We have to take what God gives us."

And she remains adamant in the face of all the ANM's logic and pleas. After all, should Shanti die (and the chances are high), her son can find another wife. Nobody consults Shanti, and she would not dream of opposing her mother-in-law.

Sharda

A public relations executive earning Rs. 1,500 - a month (about US$190). She is 31 years old and has two children. She is married to a chartered accountant who earns between Rs. 2,000/ - to Rs. 3,000/- monthly (about US $250 to $380).

Sharda's marriage was an arranged one, and despite her academic qualifications and earning capacity, her parents had to give her, in addition to a trousseau and household equipment, an ample cash dowry. Sharda did not protest, and her parents did not expect her to, a dowry being customary.

Dulari

Without having any choice in the matter, she was married at the age of 15. Her husband and his mother consistently ill-treated her because they considered her dowry insufficient. Dulari's parents, aware of her sufferings, could not take her back because that would mean dishonour for them. So one morning Dulari poured kerosene over herself and set herself ablaze.

Rakha

Eighteen years old, she wears jeans, maxis, saris, with equal ease. She is at the university and would like some day to have a job. While she accepts the idea of an arranged marriage ("My parents want only the best for me") she is determined not to marry an only son ("too close a bond with his mother") and she will not ever agree to live in a joint family. "I want to be independent" she asserts.

Parameswari

Working as a daily labourer on a construction site, she doesn't know her age. She carries cement or bricks on her head walking with a regal swing of her hips that belies the hardships of her life. She has three children alive. Three died in infancy. Parameswari blushes when you ask her if she will have more. "It is in God's hands," she giggles. The fact is that her husband will not agree to her being sterilized. Because, he says, it will turn her immoral. Many Indian husbands feel that easy birth control will set their wives free in an undesirable way. Frequently in the evenings her husband comes home drunk on country liquor and beats her up. She accepts the beatings as a way of life to which she is accustomed.

Rajyalakshmi

An ANM in her twenties, she lives and works in the villages of Uttar Pradesh more than a thousand miles from her native Kerala. It took great courage for a young girl like Rajyalakshmi to go so far from home in search of a job. A few years ago it would have been unthinkable for a young unmarried girl to live among strangers, work for a living, unprotected by any male relatives.

Janaki

A domestic servant, she sweeps and cleans in a number of apartments. Scrubbing vessels, washing clothes, grinding the spices, Janaki makes altogether Rs. 80/- per month (about US $10).

She was married when she was about 15 and deserted before she was 25 because she produced female children only. No alimony or child maintenance for Janaki. She and her four girls subsist on the wages she gets working from morning to evening.

Mariamma

A nurse and unmarried, she is the second in a family of six. When she came of age to be married, there was no money for her dowry and besides, she had four young brothers to be educated. So Mariamma was sent for nursing, and every month the larger part of her meagre earnings went to the brothers.

She is now 35 and unlikely to get married. But she never questions the idea that her first duty was to her brothers.

The Indian woman, like everything else, is changing character with the changing times, and everything said of her will not at any time be true of all Indian women.

With the female literacy rate in India as low as 18.4 per cent, however, it is obvious that most Indian women remain economically and mentally shackled.

Legislation has come to the aid of Indian women. Permitting the right of inheritance, widow remarriage, preventing child marriages and prohibiting dowry are some examples. It now remains for women to avail themselves of their increasing opportunities.

All over India a silent revolution is taking place, led by women who have no idea that they are revolutionary, who have never heard of "Women's Lib": girls doing highly skilled precision jobs in factories, offices, hospitals: girls who 20 years ago would never have dreamed of setting foot outside their homes, who now work in villages and towns miles from home: girls who would not have uncovered their faces before a man now work beside him as an equal.

Women are very important for India's development, for in a traditional society, only women can reach other women - women like Rajyalakshmi, the ANM, who represent the only modern medical care a village woman might get, women like gram sevikas (social workers) who teach rural women literacy, child-care, nutrition, hygienic practices.

As Indian women penatrate into areas until recently barred against them and learn to hold their own, a change will take place, is already taking place, which must gradually reach out and involve the vast majority of Indian women who still today lead a protected life - dependent on father, brother ,husband, son.

Raksha Bandhan - A popular festival when a girl ties a bracelet or 'rakhi' on a man's arm and feeds him sweets. In return he promises her his brotherly protection.

Kadwachauth - A wife undertakes a day's fast to propitiate the God so she will not be left a widow. Needless to say, there is no such ritual for an Indian husband. While widow remarriage remains a rarity, for which special legislation was required, there has never been any taboo against widower remarriage.

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Center for Social Development and Humanitarian Affairs, Rm. 3115, United Nations,
New York, NY 10017

International Women's Year Bulletin, a periodic up-dating of plans and activities for International Women's Year. This includes general information and useful addresses for other resources.

Center for Economic and Social Information (CESI)
United Nations, New York, NY 10017

a series of releases and speech reprints pertinent to International Women s Year (OPI/CESI Notes)

a packet of basic materials about International Women's Year, regularly up-dated

Education Information Programs
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"Commission on the Status of Women. Report of the 25th Session.1974" Supplement 4. (E/CN.6/589) E/5451, New York, 1974.

"The United Nations and Human Rights" Sales no. E.73.I.13., New York 1973

Documents available from the Office of Public Information, United Nations, New York, NY 10017

"Equal Rights for Women - A Call for Action", OPI/494, New York 1973.

"Equal Rights for Women: International Women's Year 1975. Background Papers. OPI/518, New York 1974.

Documents available from UNICEF, Division of Information, UNICEF, United Nations, New York, NY 10017.

"International Women's Year Kit": a package of materials meant to be quoted, reproduced, and disseminated. Includes fact sheets, quotations, bibliography, wallsheet, photographs and a set of 30 slides with accompanying commentary on UNICEF and the advancement of women.

"UNICEF News": published four times a year by UNICEF, Public Information Division, several have been concerned particularly with women:

UNICEF News #82 - "Women in Development", January 1975.
UNICEF News #79 - "The Neglected Years: Adolescence" 1974
UNICEF News #76 - "Third World Woman", July 1973
UNICEF News #65 - May 1970
UNICEF News #60 - "Latin American Issue"
UNICEF News #51 - Emerging Women"
UNICEF News #27 - May 1965

"UNICEF and the Advancement of Women", Mrs. T. Memet Tanumidjaja, UNICEF Family Planning Officer, from a speech to the Plenary Meeting of the NGO Committee on UNICEF, September 23, 1974.

"The Women of Pakistan," by Alys Faiz. Pakistan Regional Office. PI/Doc/91.

"General Progress Report of the Executive Director: Chaptèr 11", E/ICEF/632 (Part II) 1974. Paragraphs 55-64 deal with UNICEF assistance for the advancement of women.

"The Young Child: Approaches to Action in Developing Countries." E/ICEF/L.1303. March 1974. Add 1. 142-page study dealing with the importance of education and literacy of mothers and teen-age girls, the role of the father in child rearing, women's education and literacy. Includes extensive bibliographies on women's role and workload.

"Assessment of Projects for the Education and Training of Women and Girls for Family and Community Life." E/ICEF/ Misc. 169. July 1970. 65-page report on programs in Latin America for the education and training of rural and urban women.

"General Progress Report of the Executive Director: Program Developments in the Eastern Mediterranean." E/ICEF/616/Add 3/Annex. February 1972. Summary of report dealing with women in labor, women as homemakers, women as participants in community affairs, summary and conclusions based on surveys in Egypt, Lebanon and Sudan.

"Conference with Regional Directors at Headquarters on Program Matters." EXPRO 231. May 1974. Three attached papers for discussion:

Participation of Women and Girls in Development.
Assessment of Projects for the Education and Training of Women and
    Girls for Family and Community Life. (Original, E/ICEF/L.1275)
UNICEF and Family Planning. A note for discussion.

UNDP: United Nations Development Program, Division of Information, United Nations, New York, NY 10017

Commitment : "1975 - A Year for the Whole Human Race." No.4, 1974. An information and action leaflet primarily concerned with women's role in development.

Ways and Means, Part Nine. "1975 - A Year for Reaching Out." A leaflet designed to stimulate action on the part of non-governmental organizations in terms of International Women's Year with useful photos and questions.

UNESCO Courier, available from Unipub, Box 433, Murray Hill Station, New York, NY 10016.

The March and August/September 1975 editions devoted to International Women's Year.

World Health, available from United Nations Bookstore, New York, NY 10017

This magazine published by the World Health Organization devoted the January 1975 edition to International Women's Year.

ECA: Economic Commission for Africa, The Women's Program, Human Resources Development Division, ECA, P.O. Box 3001, Addis Ababa, Ethiopia.

Newsletter: African women.

"The Status and Role of Women in East Africa." Social Welfare Series. United Nations No.6, June 1967.

"Women - The Neglected Resources for Agrarian Development. (Article for special issue on "Women in Development" of the Canadian Journal of African Studies) ESA/SDHA/AC.2/6. 1972.

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General

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United States

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School Materials

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Women's Rights in the United States, Jackdaw no. A20. Available from : Grossman Publishers, Inc. (Orders to Viking Press), 625 Madison Avenue, New York, NY 10022.

Women in Revolt: The Fight for Emancipation. (England) Jackdaw no. 49. Available from Grossman Publishers, Inc. (Orders to Viking Press), 625 Madison Avenue, New York, NY 10022.

Guidelines for Equal Treatment of the Sexes in McGraw-Hill Book Company Publication, Available from: Public Information and Publicity Dept., McGraw-Hill, 1221 Avenue of the Americas, New York, NY 10020.

Guidelines for Improving the Image of Women in Textbooks. Scott, Foresman Publishing Company, 1900 East Lake Avenue, Glenview IL 60025.

Women's Place, Women's Work .Warren-Schloat Productions, Inc., Pleasantville, NY 10570. sound filmstrips.

Women, The Forgotten Majority. Denoyer-Geppert, 5235 Ravenswood Avenue, Chicago, IL 60640. sound filmstrips.

Male/Female: Changing Life Styles. Educational Audio Visual, Inc., Pleasantville, NY 10570. sound filmstrips.

Audio Visual Materials

Films

Available from Contemporary Films/McGraw-Hill, Princeton Road, Hightstown, NJ 08520 on rental basis:

Fear Woman. Examines the crucial importance of the status of women in Chana through the story of three women: a Supreme Court Justice, a successful business woman, and a progressive tribal chief. 1971, U.N. International Zone. 28 minutes. color.

Mariana. Explores the life of a modern South American woman who is deeply involved in the struggle of Chilean women to achieve dignity in the society. (Has been criticized as being too slick and not presenting conditions affecting the majority of women in Chile) 1970, U.N. International Zone. 29 minutes. color.

Women on the March. The struggle for Equal Rights. Records the tempestuous struggle that characterized the suffrage movement, including imprisonment, martyrdom and exile. 30 minutes color.

Women Up in Arms. Examines the transition of Moslem women from traditional to modern life in Tunisia. 1965, U.N. International Zone. 28½ minutes. black and white.

From 3 a.m. to 10 p.m. Portrays the never-ending workday of a Yugoslavian housewife, from an early morning job at a factory to late night chores at home. 15 minutes. black and white.

Available from the United Nations,Film Distribution, Room 837C, New York, NY 1001?

Womenpower: Equality and Development. Made for International Women's Year by a United Nations film unit within the context of the United Nations Conference on Women in Population and Development, this film documents the progress and the problems of changing roles and expectations of women in Tunisia. Emphasizing the importance of education in changing attitudes and status and in opening new opportunities, and the need for child care facilities and real work roles if women are to participate more equally in new spheres of activity; the film includes the rural women's situation and recognizes the need for special attention and help. 30 minutes. color.

Womenpower: The People's Choice. Made for International Women's Year by a United Nations film unit this film explores the changing expectations and participation in politics of women in Colombia at the national and local level, where despite progress since women got the vote in 1957, politics still remains effectively a man's world. The film explores the factors working against women's participation, demonstrates the significant and new contribution women can make, and the need for their participation in decision-making for a population of which they constitute a half. 30 minutes. color.

A third film in this series will be available shortly, filmed in Sri Lanka.

Available from Fieldstaff Films, American Universities Field Staff, 3 Lebanon Street, Hanover, NH 03755.

Women in a Changing World. Part of a series of 27 films Faces of Change, this film explores the expectations and aspirations of women in the highlands of Bolivia, the cities and towns of Afghanistan, in northern Kenya and on the China Coast as they respond to the psychological and technological impact of modernization and change. Within each cultural context, in their own words and actions, they speak to issues of universal concern affecting the lives of women everywhere. 48 minutes. color.

Available from Film Images, 17 West 60th Street, New York, NY 10023, or 1034 Lake Street, Oak Park, IL 60301.

The Emerging Woman. This is a carefully researched documentary film about the history of women in the United States produced by the Women's Film Project, showing the varied economic, social and cultural experience of women, how she felt about her condition, and how her sex, race and class often determined her priorities. 40 minutes. Black and white.

Slides

Available from U.S. Committee for UNICEF, 331 East 38th Street, New York, NY 10016.

UNICEF and the Advancement of Women. A set of 30 slides documenting the roles, needs, problems confronting many women in the developing world, and some of the possibilities for change with particular attention to the role of UNICEF's programs. $3.00.

Available from UNESCO, Office of Public Information, Place de Fontenoy, Paris, France, in limited quantity:

The Road to Development. Women's Education in Upper Volta. A set of 48 slides documenting a UNESCO/UNICEF sponsored Project for the Equal Access of Girls and Women to Education, initiated in 1967 and planned to last for ten years. The slides document the traditional patterns of life for women in Upper Volta and ways in which the project, by identifying real needs in terms of daily practical necessities and meeting these first, has also been able to involve the women in a functional literacy program, the benefits of which are far less obvious or immediate.

Tapes

Available from UNICEF, Audio-Visual Services, 866 United Nations Plaza, New York, NY 10017. A series of radio-tapes "Ends of the Earth Series."

Difficult Journey. Mary Diamanti of UNICEF's Middle Eastern Office talks with three women leaders from the Arab countries. The discussion shows the conflict arising from their traditional duties as wives and mothers and their growing desire for vocational and economic freedom. 10 minutes.

Woman's Soft Voice. In an interview with Judith Spiegelman, Dr. Hoda Badran, a progam officer with UNICEF's Cairo staff, concerned with an Egyptian government project to transform a slum area outside Cairo into a model for other such areas, recalls her own life as it relates to the changing role of women and their special problems - particularly in the developing world. 17 minutes, 24 seconds.

Liberation of Women in the Developing Countries. This discussion of women's role in the developing countries involves six women leaders from Costa Rica, Egypt, Indonesia, Nigeria, Pakistan and Sierra Leone. 24 minutes, 28 seconds.

List of organizations, agencies and groups concerned with women and women's development.

The Women's Bureau
U.S. Department of Labor
Constitution Avenue & 14th Street, N.W.
Washington, D.C.
(for statistical and data reprints
on the U.S.)

K.N.O.W., Inc.
P.O. Box 10197
Pittsburgh, Pennsylvania 15232
(Lists reprints of publications
on the women's studies in countries
around the world, as well as detailed
syllabi and bibliography for a small
cost)

U.S. Center for International
Women's Year
Dr. Ruth Bacon, Director
1630 Crescent Place, N.W.
Washington, D.C. 20009

International Women's Year Task Force
Federation of Organizations for
Professional Women
1776 Massachusetts Avenue, N.W.
Washington, D.C. 20036

Secretariat for International Women's
Year
Mildred Marci, Coordinator
Room 1004
State Department
Washington, D.C. 20520

Women's Unite
Office of the Governor
State Capitol
Albany, New York 12224

Inter-American Commission of Women
17th Street and Constitution Avenue,
N.W.
Washington, D.C. 20006

Center for the American Women's Politics
Ruth Mander, Director
The Eagleton Institute of Politics
Wood Lawn, Neilson Campus
Rutgers University
New Brunswick, New Jersey 08901

Women on Words & Images
P.O. Box 2163
Princeton, New Jersey 08540

United Nations Association
345 East 46th Street
New York, New York 10017

Bureau of Social Studies Education
Loretta Carney
The State Education Department
Albany, New York

Business & Professional Women's
Foundation
2012 Massachusetts Avenue, N.W.
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